

10
A forme of Catechising:

*Set downe by Questions and
Answers.*

Wherein the principall Grounds of
Christian Religion are deliuered.

By Edward Elton, *Preacher of*
the Word of God in the Parish of St.
Mary Magdalens in Barmondsey
neere London.

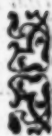
The sixth Edition.

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1. *Principle.* Concerning God.
 2. *Principle.* Concerning, Man, his creation, fall
and state of corruption.
 3. *Principle.* Concerning Mans deliuerance by
Christ.
 4. *Principle.* Concerning the meanes of being
partakers of Christ and his benefits.
 5. *Principle.* Concerning the meanes of obtaining
Faith, and the good things that fol-
low Faith.
 6. *Principle.* Concerning the state of man in death,
after death, particular iudgement, and
the last and generall iudgement.
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AT LONDON.

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A forme of Catechism
Set forth by the Synode



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The preface to the Catechisme.

TH E chiefeſt thing a man or woman ſhould deſire and ſeeke after, is how to liue and die comfortably: and after death, how to remaine bleſſed for euer. Now this can neuer be attained, Ioh. 17. 3. unleſſe a man know God aright, and haue a right knowledge of Ieſus Chriſt, whom he hath ſent.

The way to true comfort and bleſſedneſſe both in this life and for euer, is to know God to be our Father in Chriſt, by the reuelation of his Spirit, according to his word. And this knowledge is not in vs by nature; and one ſpeciall meanes to attaine vnto it, is inſtruction in the
43 grounds

grounds of Religion: I will draw that purpose to deliner in this kinde of exercise, to certaine generall heads and grounds of Christian Religion, needfull to be known and beleueed of all Christians, & handle these grounds by way of Question and Answer, that they may the better be conceiued.

Now then the first ground and principle of Religion I purpose to handle shall be concerning God:

what wee are to con-
ceiue and beleue
concerning
God.

A Forme of Catechising.

Wherein the Principall grounds
of Christian Religion are
deliuered.

The first Principle.

What wee are to conceiue and beleue
concerning God.

Question.



What is God?

Ans^r. God is a Spirit, Ioh. 4. 24.
or spirituall substance, most
wise, most holy, eternall and
infinite.

Q. How are we perswaded that
there is such a God?

A. Besides the euidence and testimo-
ny of Scripture, by these reasons :

1. By the creating and making of the world and all things in it; and especially
the soule of man. Rom. 1. 20.

2. Secondly, by the works of Gods
providence, and chiefly his fearefull pu-
nishments on monstrous and notozious
sinners in this life. Zach. 12. 1.
Psal. 9. 16.
Pla. 58. 10,
11.

3. Thirdly, by common consent of all
Nations, who rather worship any God,

1. Principle,

Concerning God

of gods, than none at all.

Object. Ephes. 2: 12. The Gentiles were without God in the world.

Ans. The meaning is, they were without the true God.

4 Fourthly, by the accusation and torments of conscience: a man that commits any sinne in secret, his conscience, naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him befoze a iudgement-seat.

Q. How many Gods be there?

A. Onely one, and no more.

Object. Psalm. 82: 1. God standeth in the assembly of Gods.

Ans. The word there is taken for Iudges and Magistrates, because they stand in Gods place or rooms.

Q. How is this one God to be conceived of vs?

A. Not by framing any image of him in our mindes: neither can we conceive him in his glorious nature, but we are to conceive God, as he hath revealed himselfe in his word, by his Properties and Works.

Of the Properties of God.

Q. What be the chief properties of God?

A. First he is most wise Job. 12: 13.

1 Properties of God. Rom. 16: 27.

Q. What

Q. What is that wisdom of God?

A. It is that by which God doth distinctly and perfectly know himselfe, and all other things aright; and knoweth the nature, reason and causes of all things.

Q. What is the second property of God?

A. He is most holy: *Isai. 6. 3.* 1st Property of God.

Q. What is that holinesse of God?

A. It is a most absolute and perfect purity of all Gods properties and attributes: *Ex. 15. 5. 6.* and it appears in that he is most iust, and mercifull unto his creatures.

Q. What is the third property of God?

A. He is eternall. *Isaiah. 41. 4. Reuel. 1. 4.* and that every way, without beginning or end of daies. Angels and the 3rd Property of God.

Soules of men be eternall, but not every way; though they shall never die, yet had they a beginning, and they are eternall, not absolutely, but by participation.

Q. What is the fourth property of God?

A. He is infinite. 4th property of God.

Q. How many waies is God infinite?

A. Two waies: First, in presence, Secondly, in power.

In presence. He being present in all Psal. 139. 7
places, filling Heauen and Earth. 1 King 8. 27

In power. He being able to doe what- Ier. 23. 24.
euer he will. *Psal. 115. 3.* Deu. 10. 17.

Ob. God cannot lie, Tit. 1. 2. or deny himselfe, 2 Tim. 2. 13. therefore he cannot doe all things.

Ans. To lie or to deny himselfe, are workes of impotency and weaknes, and not of power, and therefore cannot befall God.

For workes of impotency, or things contrary to the nature of God, as to destroy himselfe, or not beget his Sonne from all eternity, Or things that imply contradiction: as to make a truth false, or that which is not, to be at the same time, cannot befall God.

Q. How many waies is Gods power taken or distinguished?

A. Two waies, It is either absolute, or actual.

Q. What is his absolute power?

Mat. 3. 9.
Phil. 3. 21.

A. That by which he is able to doe more then either he doth, or will doe.

Q. What is his actual power?

Psa 135. 6.

A. That by which he causeth all things to be which he willeth; and doth what he ever hee will.

Of the workes of God.

Q. What are the workes of God by which we are to conceiue him?

A. They are two: Creation & preservation.

Q. How are we to conceiue of God in respect of Creation?

A. That he is the most mighty Creator of the world, and of euery thing that hath a being in the world. Ic. 10. 33.
Act. 4. 24.

Ob. There be many euils and hurtfull things in the world, as venomous and poysonfull beasts, hearbs, and such like, yea, euill spirits, the Diuell and his Angels: did God create them?

A. Yes, God did create all these things, but we must vnderstand, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull and poysonfull creatures, which now are for the correction and punishment of man for sin, should not haue been so, if man had not fallen. Gen. 1. 26.
27.

Again, God made the Diuell and euil spirits at the first very good and glorious spirits, but they willingly and of their owne accord fell from that purity in which they were created, and so their being is from the will of God: but their being euill, is from their own wils. Iude. 6.

Q. Did God make sirne, sicknesses, diseases, and death or no?

A. No: These bee no Creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods image, which is a Creature: and sicknesses, diseases, and death came into the

Rom. 5.12. the world by sinne, and falls in sinne. And
 1. Sam. 2.6. though they come from God as correcti-
 ons, exercises, or punishments; yet are
 they no creatures, as things that have a
 being in the world, but rather as destru-
 ctions of such things as have being.

Q. What is the worke of creation?

Gen. 1.

Heb. 11.3.

A. It is the making of all things in
 their severall kindes of nothing, by the
 mighty power of God in the first six daies
 of the world.

Gen. 2.19.

Ob. Man was made of the dust of the
 earth; fishes of the water, beasts & foules
 of the earth; woman of man: How then
 did God make all things of nothing?

A. God made the first matter of all things
 of nothing, and then of that matter were all
 things formed.

Q. What is the second work by which
 we are to conceive God in our mindes?

A. The preservation of all things cre-
 ated by his speciall providence, we are to
 conceive him in our mindes, as the most
 wise and mighty Preserver of all things
 created. 1 Pet. 3.19. God is a faithfull
 Creator, hee did not onely make Heaven
 and earth, and all things in them, and so
 leave them: but hee by his wise provi-
 dence and mighty power, doth preserve
 and governe the same. Q.

Q. What is that Worke of preferuation of all things?

A. It is the hand and power of God, continually exercised in sustaining and disposing of all things created. Ps. 119. 21.
Ioh. 5. 17.

Q. How doth God sustaine all things created?

A. He upholdeth them all in their being by his mighty word. Heb. 1. 3.

Q. How doth God dispose of all things created

A. He guideth and imployeth them to good ends and uses, yea euen the least things, as the fly, the Gnat, and such like: so that nothing comes to passe by chance: not so much as a little Sparrow hopeth or falleth on the ground without the prouidence and disposing hand of God. Mat. 10. 29
39
Pro. 16. 33.

Q. How know you that God ordereth and governeth all things by his most wise and mighty power, and by his speciall prouidence?

A. Besides the euidence of Scripture, by experience, we see that meat and drinke being boyd of life, yet preserve the life of man: cloathing being boyd of heat, yet it keeps the body warme, which could not be but by the speciall prouidence of God, giuing vertue to them. Leu. 26. 29
Mat. 4. 4.

Of

1 Principle: *Of the persons in the God-head.*

Of the persons in the God-head.

Q. What are we further to conceive and believe concerning God?

A. That in one simple and undivided God-head, in one divine essence, there be three distinct persons, the Father, the Son, and the Holy Ghost, & that these three persons are equal in eternitie and glory, that they are alike eternall, none of the three persons being afore or after another in time, and that they are equal in all things that belong to the nature of God.

Q. How is the Trinity of persons proved?

A. By these places of Scripture. Mat. 3. 16. 1. 7. cap. 28. verse. 19. 2. Cor. 13. 13. 1 Ioh. 5. 7. There be three which beare record in heaven, the Father, the word, and the spirit, and these three are one. In that he saith three, he noteth the distinction of the persons: and in saying one, he sheweth the unity of the Essence, that in one undivided God-head there be three distinct persons.

Q. What is the Father?

A. In respect of order he is the first person in the God-head, without beginning, being of himselfe and from none other, and giuing personall Being to his Son.

Q. What

Psal. 2. 7.
Ioh. 5. 26.

Q. What is the Sonne?

A. He is the second person in the God-head, having personal being from the Father, of who he is begotten from all eternity.

Ioh. 3. 61.

Ioh. 5. 62.

Pro. 8. 22.

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Q. What is the holy Ghost?

A. He is the third person in the God-head, having personall Being from the Father and the Son: he proceeding from them both, from all eternity. He is called the spirit of Christ: whence we gather and that truly, that he proceedeth no lesse from the Son, then from the Father.

Rom. 8. 9.

Gal. 5. 9.

Q. Are these three persons three severall Gods as three persons amongst men, are three severall men?

A. No: The three persons are but one God. Because the divine Essence is infinite, and admits no division: and the whole divine Essence is in every one of the persons, which are not severed, but onely distinguished one from another.

Reason.

Q. How are we to conceive the three persons in the God-head distinct one from another?

A. In two waies.

First, in the manner of personall being, which each person hath proper to himselfe. As that,

The Father is the person that begets the

the

1 Principle, *Of the persons in the Godhead.*

the Son the person who is begotten of the Father, and the holy Ghost the person who proceeds from the Father & the Son.

Ioh. 1. 17. Secondly, in the manner of working in the creatures: for the scripture ascribes

19 To the Father the beginning of working

To the Son wisdom and counsell, and the dispensation of the worke, Ioh. 1. 3.

All things were made by it (that is) the word, the second person in the God-head. Heb 1. 2. By whom also hee made the World. Hence he is called Wisdom, Prou. 8. 22.

Ioh. 16. 13. To the holy Ghost, vertue and power, and efficacy of operation. In a word, God the Father, in the Son, by the holy Ghost worketh all things. This doctrine is beyond all reach and understanding of man, yet to be believed, as that which God hath revealed in his word for our salvation, which cannot stand without it.

I Cor. 12. 11.

The Second Principle,

Of Man, his creation, fall, state of corruption, and his miserable estate after his fall.

Q. **O**f all visible Creatures which is the chiefest?

A. Man: for in man above all other visible

visible Creatures, the Lord sets forth the glory of his wisdom, power, & goodness. Pro. 8. 31. Psal. 8. 5. 6.

Q. What was the state and condition of man at the first in his first creation?

A. It was an holy and an happy condition, a state of innocence, & a state of life.

Q. Wherein stood that holy condition of man.

A. In that he was free from sinne, and created after Gods own Image & likeness. Ge. 1. 26. 27. Gen. 5. 1.

Q. What was that Image of God in which Man was created at the first?

A. It was a conformity of man to God, even a conformity of all the powers of the soule of man to the will of God, standing in wisdom and holiness. Col. 3. 10. Ephes. 4. 14.

Q. What was that wisdom that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to be obeyed: and of his wisdom and will, touching the particular Creatures: For Adam named them according to their natures.

Q. What was that holiness that was in man at the first:

A. It was a conformity of the holie and affectionis, and the whole disposition of man in body and soule; to the will of God his Creator.

2. Prin. *Of Mans creation in the state of Innocency.*

Q. Wherein stood that happy condition of man in his first creation?

A. In three things:

Gen. 1. 26. First, in a blessed communion which man had with the true God, with whom he had daily, & as it were, familiar conversation: and God did many waies reveale himself and his glory to him, and this is apparant by Gods familiar conference with Adam.

Gen. 1. 28. Secondly, in dominion over the Creatures, an example whereof we have in Gen. 2. 19. when all creatures presented themselves before him to receive their names from him.

Gen. 2. 25. Thirdly, in a body endued with beauty, strength, and immortality, and that his body was immortall, there is no question, seeing death came in by sinne.

Rom. 5. 12. **Q.** What employment had man in his first state?

Gen. 2. 15. **A.** Two: old: particular and outwards, to till and dresse the Garden. And generall and spirituall, to worship and serve God his Creator: to which he was fitted of God, with freedom of will and ability for perfect obedience, having the Moral Law written in his heart by nature.

Q. How doth that appeare?

A. By two things:

First, by the effect of the Law in his heart: for man having sinned, the guilt of his conscience forced him to hide himselfe from Gods presence.

Gen 3.8

Secondly, by the remainders of the Law of god in al mankind, who having not the Law of God, are a law unto themselves.

Rom. 2. 14.
15

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righteousness to sinne.

Gen. 3. 6.

Q. How was it that man lost his first state, and fell from righteousness to sin?

A. God suffering Sathan to tempt him, and leaving him to the liberty and mutability of his owne will, hee fell into sinne, eating of the forbidden fruit: hence Sathan is called by Christ, a murderer from the beginning.

Ge. 3. 7. &c
Ioh. 4. 4

Q. How did Sathan tempt man?

A. He used the serpent, a subtile beast as his instrument, and spake out of him, first to the woman, and after by her to the man; pretending greater love to them, and greater care of their good, then was in God.

Gen. 3. 1.

2. 4. 5.

2 Cor. 11.

Q. How did man and woman our first parents, yeeld to temptation, being created good?

A. Being left of God to the liberty and mutability

2. Principle.

Of Man in the state of

Gen. 3. 6. mutability of their owne will, they voluntarily inclined to that euill wherunto they were tempted.
Ecc. 7. 31.

Q. What is the state of man being fallen from his first estate in which hee was created?

A. It is a state of corruption and misery.

Q. What is that state of corruption following the fall of man?

Gen. 5. 3.
Eph. 4. 2.
Ioh. 3. 16.

A. It is losse of the Image of God in wh man was created at the first, and the image of Sathan succeeding in the place of some of it, so that man in that state can doe nothing but sin, and this the Scripture calles the Image of Adam: The old man. The flesh. And in a word: it is the state of sin.

Q. What is sinne?

1 Ioh. 3. 4.
Rom. 7. 7.
Gal. 3. 10.

A. Sinne is any swaruing from the Law of God, though it be but in the least want of that which the Law requireth.

Q. How many sorts of sins be there?

A. Two: originall, and actual: Sinne is eyther the corruption of nature, or the euill actions that proceed from thence, as the fruits of it.

Q. What is the corruption of nature:

Rom. 7. 7.
Iam. 1. 14.

A. It is that corruption that is deriued from our first Parents by naturall generation, called lust or concupiscence.

Q. Wherein

Q. Wherein standeth that corruption?

A. In two things:

First, in an utter disability and enmity Rom. 7. 18.
to that which is good.

Secondly, in a proneness to all manner Rom. 8. 7.
of euill. Rom. 7. 14.

Q. In whom is that corruption of nature found?

A. In all men and women, none excepted, descending from Adam by naturall generation. Rom. 2. 13
Gal. 3. 22

Q. How is it that all men and women are defiled with the corruption of nature?

A. Through the infidelity & disobedience of our first Parents, in eating the forbidden fruit; all men being guilty of that sin. Rom. 5. 12.
18. 19.

Q. How are all men guilty of that sin?

A. First, because they were in the loynes of our first Parents, from whom they should by course of nature descend. Heb. 7. 9. 10

Secondly, because our first Parents were by Gods appointment, to stand or fall, not as singular persons onely, but also as heads and roots of mankind, and as publike persons, representing all mankind: As we see Noblemen and great men by treason, doe not onely hurt themselves, but staine their blood also. Rom. 5. 19.
1 Cor. 15.
22

Q. How then is all mankind in the

state of sinne since the fall?

Rom. 5. 19.

Psal. 52. 5.

Ephes. 2. 1.

A. Thus: every one naturally descending from Adam is guilty of Adams sin, it being imputed to him, and is also conceived and borne in originall corruption, and is by nature dead in sinne, and hath in him the seede of all sinnes.

Q. Is originall corruption found in all and every man equally?

John 3. 6.

Ephes. 2. 3.

A. Yes, it is: for that which is borne by naturall generation, is nothing but corruption. Originall sinne is not in some men more, and in some men lesse, but it is in every man equally, as all men do equally from Adam participate the nature of man, & are equally the children of wrath.

Q. Doth this corruption of nature breake forth and shew it selfe equally and alike in all naturall men?

Rom. 13. 3-4.

A. No: it doth not, though originall corruption be found equally and alike in all men naturally, and all men have in their corrupt nature the seeds of every sin, yet doth God for the good of humane societie, limit mans corruption, and restrains many from noxious crimes, by their naturall tempter, by feare of shame and punishment, desire of honoz and reward, and such like.

Q. In

Q. In what part of man is this corruption of nature found?

A. In the whole man, both in body Gen. 6 7. and soule, and in every part and member 1 The. 5. 23 of the body, and in all the powers and faculties of the soule.

Now there being many powers & faculties of the soule, as the mind, conscience, will and affections, the next Question is,

Q. What is the naturall corruption of the mind of man?

A. It is both the dulnesse and the blindness of the minde concerning heavenly things, whereby the minde is altogether ignorant of spirituall things, concerning the truehood of God, and eternall happiness: and is of it selfe utterly unable to conceive them. 1 Cor. 2. 14
1 Cor. 3. 5.
Eph. 4. 18.

And it is also the readinesse and fitness of the minde to conceive euill things, whereby the minde is carried to error, and vaine imaginations. Rom. 1. 30
Eph. 4. 17.
Isai. 5. 20.
& 44. 30.

Q. What is the naturall corruption of the conscience of man?

A. It is the impurenes of the conscience. TIT. 1. 15.

Q. Wherein stands that impurenes of the naturall conscience of man?

A. In two things: either in want of remorse, in a benumbednes & insensiblenes of

Ph. 4. 19. of the conscience in respect of sin, the conscience being benumbed with sin: as in the stirring of the conscience, the conscience sensibly either accusing or excusing.

Q. How is the stirring of the conscience impure in the sensible accusation of it?

A. Two ways: first in accusing for well-doing, as sometimes the natural conscience doth; this we may see in superstitious Idolaters. Secondly, in accusing for sinne, and continually turmoiling and terrifying a man for sin, and giving him no rest, no ease, nor peace at all.

Col. 2. 21.

22.

Isa. 39. 17.

Isa. 57. 20.

21.

Q. How is the stirring of the conscience impure in excusing sensibly?

A. Two ways likewise: first in excusing when it should rather accuse, as when a man lives a civil honest life, free from grosse sins, as murder, adultery, and such like, & serves God outwardly; the accusing him, & falsely telling him, that he is innocent before the judgement seat of God, & this excusing conscience is found in most men.

Secondly, excusing for doing that which is evil: as when men think they do God good service, in communicating and killing the servants of God: as the Papists do, for saying over so many Creeds, so many Ave Marias, so many

1oh. 16. 2.

Pater

Pater nosters, and such like, thinke they they shall be heard for their vaine repetitions and babling in prayer. Mach. 6.7.

Q. What is the naturall corruption of the will of man?

A. It is both the impotencie of the will, whereby the will is utterly unable of it selfe to will or lust after that which is truly good. And it is also the repugnancy and rebellion of the will, whereby it is altogether auerse and striving against that which is truly good, and willing only that which is euill continually. Phil. 2.13.
Ioh. 6.44.
Gen. 6.5.
Iob. 15.16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, desire, and such like?

A. It is the disorder of them, whereby they eschew that which is good, and pursue & follow after that which is euill. Iam. 4.7.
1 King. 12.4. & 22.8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both a fitness in them, as pointers to let sinne in, and to convey it to the soule from outward objects & occasions; and a fitness in them, as instruments to execute sin and to practise it. Mat. 5.18.
29.30.
Isai. 59.7.
Ier. 9.3.
Rom. 3.13.

Thus wee haue heard what the corruption of nature is: the next Question is,

Q. What is a small sinne?

A. It

2. Principle. *Of Man in the state of*

Iam. 1. 15.

Mat. 17. 19

A. It is a fruit of originall corrupti-
on, and it is a particular and actvall breach
of Gods law.

Q. How is actvall sin distinguished?

A. Into inward and outward. It is
eyther in the inward faculties of the soul,
as the minde, or will and affections: or in
the outward members of the body.

Q. What is the actvall sin of the minde?

Gen. 6. 5.

Pro. 9. 18.

Ioh. 13. 2.

1 Chr. 21. 1

Act. 5. 3.

Gal. 5. 17.

A. It is the euill thought or intent of
the minde, which comes eyther by the
conceit of the minde it selfe, or by Sa-
tans suggestion.

Q. What is the actvall sin of the will
and affections?

44. A. It is every motion, lust and desire,
stirring in the hart contrary to Gods law.

Q. What is outward actvall sinne in
the outward members of the body?

1 Cor. 6. 18

1 Thes. 4. 4

A. It is that which is committed by
the members of the body, concurring
with the faculties of the soule, as by
hands, eyes, eares, tongue, feet, &c. pea
sometimes by the whole body.

Q. How is actvall sinne effected?

Iai. 3. 8.

A. Two waies: eyther by omission
or commission: it is effected eyther by o-
mitting that which ought to be done, or
by committing that euill that is so bid-
den

den and ought to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deed.

Q. What be the differences of sinne actually committed?

A. They are many: but especially these:
First, a partaking with others in sinne, by consent, approbation, counsell, presence, enticement, or the like.

Secondly, a sinning ignorantly, of a conscience mis-informed.

Thirdly, a sinning of knowledge through infirmity.

Fourthly, a sinning presumptuously upon knowledge.

Fifthly, a sinning upon knowledge, obstinately and on set malice against God: and to this belongs the sinne against the Holy Ghost.

Finis of the state of corruption following the fall of man: Now follows the state of misery.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, whereby man by the iust sentence of God is continually subiect and liable to Gods curse for sinne, and that in this life, in the end of this life, and after

Mat. 6. 34.

Act 11. 30

Rom. 1. 31.

1 Tim. 1. 28

Psal. 19. 12

1 Cor. 8. 7.

1 Tim. 1. 13

Rom. 7. 19.

Psal. 19. 13

Psal. 50. 7

Ecc. 8. 11.

Heb. 6. 6. &

10. 28. 29.

Gen. 2. 17.

Deut. 27. 7

16

Gal. 3. 10

after this life is ended; and this was signified by expelling our first Parents out of Paradise after the fall.

Gen. 3. 23.

Q. Wherein is man for sinne subiect & lyable to the curse of God in this life?

A. In his body and outward estate in his soule, and in the whole man.

Q. What is the curse of God due to man, and whereunto hee is subiect in his body and outward estate?

Deut. 28.

21. 32.

Malac. 2. 2.

Psal. 69. 22

A. It is all manner of outward griefe, anguish, vexation, trouble, and want, as sicknesse, diseases, aches, paines, shame, seruitude, penury, and such like; yea, blessings and good things cursed to him, and turned to snares.

Q. What is the curse of God due to man, and whereunto he is subiect in his soule?

Rom. 7. 28.

Deu. 28. 28

Leu. 26. 36

A. It is all manner of inward disorder, trouble, griefe, & want in the faculties of his soule, as blindness of mind, hardnesse of heart, horrour of conscience, madnesse, astonishment of heart, and such like.

Q. What is the curse of God due vnto man, and whereunto the whole man is subiect?

A. It is a bondage vnder Satan, whereby man is subiect to the regiment of Satan, and Satan is his Lord and

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After: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the spirit that worketh in the children of disobedience.

1 Cor. 4. 4.
Ephes. 2. 2.
1 Tim. 3. 26

Q How shall a man know that hee is thus in bondage vnder Satan?

A. If he take delight in the euill motions Satan puts into his heart, and doe yield to them with pleasure, expressing them in his life and conuersation.

Ioh. 8. 44.
1 Ioh. 3. 5.

Q What is the curse of God, whereunto a man is subiect in the end of this life.

A. It is the power of corporall death, the death of the body, whereby the soule is seuered from the body.

Rom. 5. 12.
Gen. 2. 17.

Q What is the curse of God due vnto man, and whereunto he is subiect after this life is ended?

A. It is eternall death of body & soule in the fire of hell, called the second death, which is a finall separation from the comfortable presence of God the Father, Son, and Holy Ghost, and a tence and sitting of Gods wrath in that separation.

Mat. 7. 21.
Mat. 25. 41
1 The. 1. 9.
Gen. 22. 6.

The third Principle.

Of mans deliuerance fro his damnable estate.

QVV Hat meanes of deliuerance is there, whereby a man may

12. 11. 12

may escape this damnable estate?

A. God of his infinit mercy hath giuen a Sauour and Deliuerer to man-kind.

Q. When was that Sauour and deliuerer giuen to Man?

Heb. 5. 5.

Ephes. 1. 4.

Gen. 3. 15.

Gal. 4. 4.

1 Tim. 2. 6.

A. He was set apart to that office in Gods decree from euermlasting, from all eternity, but promised and propounded immediatly after the fall in Paradise, and manifested and exhibited in the fulnesse of time.

Q. Who is that Sauour and deliuerer giuen to man?

A. Iesus Christ. Mat. 1. 21. Act. 4. 13.

Q. What is Iesus Christ?

A. The eternall Sonne of God, made manlike to vs in all things, sin only excepted, and so God and man in one person. Mat. 1. 23. Ioh. 1. 14. Rom. 9. 5. Isai. 9. 6.

Q. How proue you that Iesus Christ is God?

A. Besides the plentiful testimony of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially by raising of himselfe from the dead, together with the continuance of his Gospell from time to time, not by carnall meanes, nor by humane power or policy, but onely by the power of his spirit and

Rom. 1. 4.

Eccl. 12. 13

and patient suffering of his Saints.

Q. How prone you that Iesus Christ was very man like to vs in all things, sin onely excepted?

A. Besides the testimony of Scripture, it is cleare by many experiments, especially by his partaking of humane infirmities common to mans nature; as to be hungry, thirsty, weary, sad, sorrowfull, angry, ignorant of some things, and such like, and by his suffering of death.

Q. How could Christ be very man, and yet be without sinne?

A. Because hee was not begotten after the ordinary course of nature, by naturall generation, but as man he was formed of the onely substance of the Virgin Mary his mother, and that substance was sanctified in the conception, that is severed from all staine of sinne, by the power of the Holy Ghost.

Q. Wherefore was it needfull that Christ should be man?

A. For two reasons: First, that hee might die, and suffer the punishment due to sin, which the Godhead could not doe: Secondly, that he might appease Gods wrath in the same nature, wherein God was offended.

Luk. 7.34.

35.

Hob. 3.14.

Phil. 2.7.8.

Rom. 8.3.

1 Pet. 2.22.

Q:

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise:
First, that he might uphold this man-hood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. Hence the Church is said to be purchased by the blood of God.

Heb. 9. 14.
Act. 20. 28.

Q. What are we further to know and believe touching Christ his being God and Man?

A. Two things:

First, the distinction of his two natures: and,

Secondly, the union of them.

That his two natures are distinct one from another, and that they are also united and make but one person.

Q. What are we to know and believe touching the distinction of the two natures in Christ, his God-head and his man-hood?

A. That there is a real distinction of those two natures, without any mixture of the one with the other, and without any conversion or turning of the one into the other, and that the essential properties and actions of both natures remain distinct.

Mar. 16. 39
John 16. 37.
John 18.
Acts 4. 27.
2 Cor. 13. 4

distinct one from another.

Q. What are we to know and beleue touching the vnion of Christ his two natures his God-head and his man-hood?

A. That they are vnited by personall vnion, that the God-head and man-hood in Christ make but one person.

Q. What is that personall vnion?

A. It is the assuming of the humane nature into the person of the Sonne of God, so as the man-hood being not a person in it selfe, is receiued into vniety of person with the second person in Trinitie, and doth wholly and onely subsist in the same: this is a mystery of godlinesse, so called, 1 Tim. 3. 16.

Ioh. 1. 14.
Heb. 2. 16.

Huberto of the person of Christ: now came we to the Office.

Q. What is the Office of Iesus Christ being God and man in one person?

A. It is his Mediatorship to be the onely Mediator betwene God and man, to ratifie and confirme the Couenant of grace, and to make perfect reconciliation betwene God and man being parties, infinitely and every way disagreeing.

1st. 2. 6.
& 49. 8.
1 Tim 2. 5.
Heb. 9. 15.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was appointed of his Father,

C

and

and so made fit for the perfect accomplishment of it. Hence he is called (Christ) which signifieth annointed, and this was figured and shadowed out in the annointing of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annointed with visible and materiall oyle as they were?

Ioh. 3. 34.
A. 8. 10. 38.
Heb. 1. 9.

A. No: but with the graces and gifts of the Holy Ghost, and that most fully and without measure.

Q. What be the severall functions & offices of Christ as he is Mediator?

A: They are three:

namely, his $\left. \begin{array}{l} \text{Propheticall} \\ \text{Priestly, and} \\ \text{Kingly} \end{array} \right\} \text{office.}$

Christ was annointed to his Father to be the onely Prophet, Priest, and King of his Church.

Q. What is the Propheticall office of Christ?

Ioh. 6. 1. 1.
Mat. 17. 5.
Ioh. 1. 18.
Mat. 23. 8.
10.

A. It is the office of revealing the will of God, and the meanes of saluation to his Church in all ages, Christ having been, now being, and ever shall be the onely Teacher of his Church.

Q. How did Christ performe this office,

fice, and how doth he now performe it?

A. Two wayes:

First, outwardly, by the ministry of his word, as befoze his incarnatiō, by the Prophets & Teachers of the old. Testament. And in the dayes of his flesh in his owne person. And since his ascention, by his Apostles and Ministers, called and fitted by him to that purpose.

Mat. 23. 37

1 Pe. 3. 19.

2 Pe. 1. 21.

Heb. 2. 3.

2 Cor. 5.

19. 10.

Eph. 4. 11.

12.

Luk. 24. 45

Act. 16. 14.

Secondly, inwardly, by the operation and teaching of his Holy Spirit.

Q. What is the priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, he performing all those things to God for them, whereby they may come to eternall life.

Heb. 8. 9.

Heb. 7. 24.

25.

Q. Wherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen.

Q. What is the first of those?

A. It is the fulfilling of the Law of God, and performing perfect righteousness for them.

1 Cor. 1. 30

Q. Wherein stood that perfect righteousness of Christ?

A. In two things:

First, in the purity of his humane nature, he being conceived and borne pure and holy, void of all sinne: and

C 2

Secondly,

2 Secondly, in the obedience of his whole
 1 Pet. 2. life, hee doing all that the Law required of
 22. 23. him for Gods chosen.

Ro. 8. 3. 4. Q. What is the second things?

A. It is the offering of himselfe unto
 Ioh. 1. 29. God his Father, a sacrifice holy and with-
 1 Cor. 5. 7. out spot, thereby appeasing his wrath to:
 Heb. 9. 14. 26. all their finnes.

Q. How was Christ offered in sacrifice?

A. As he was a man, consisting of body
 Isa. 53. 10. and soule.
 Heb. 10. 10

Q. How often did Christ sacrifice himselfe?

A. Onely once and no more. Heb. 9.
 28. Heb. 10. 12. 14.

Q. What manner of death did Christ suffer when he sacrificed himselfe?

A. A death on the Crosse, an accursed
 Luk. 22. 44 death, whereby his soule was not onely
 Ioh. 12. 37. seuered from his body, but he felt also
 Gal. 3. 13. the extream horror and most bitter pangs
 of hell in his soule.

Q. What is the third thing?

A. It is Christ his entring into hea-
 Rom. 8. 34. ven, and there appearing befoze his Fa-
 1 Ioh. 2. 1. ther, continually making intercession for
 all the faithfull.

Q. After what maner doth Christ make intercession in heaven for the faithfull?

A. Not

A. Not by prostrating himselfe and uttering words to his Father, by putting by a prayer or supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered upon the Crosse, and the infinit and invaluable merit of that sacrifice before the eyes of his Father, willing as he is God and man, and desiring as he is man, that his Father would accept of his perfect satisfaction for all that are given unto him.

Q. What is the fruit and benefit of Christ his intercession?

A. It is this: it keeps every true believer in the state of grace, and in favour of God continually, & it makes their weak prayers, and imperfect Obedience acceptable and pleasing to God by a speciall and continuall application of the merit of his death, and obedience to them.

Q. What is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth the power given him of his Father over all things, distributing his gifts, & disposing of all things for the good of Gods chosen.

Q. Wherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall government of his Church.

Secondly

Secondly, in the destruction of his and their enemies.

Q. Wherein stands the spirituall government of his Church?

Eph. 4. 12.

Colo. 1. 13

Isai. 9. 7.

Ioh. 10. 28

Jude E-

pist. 1. ver.

A. Partly in collecting and gathering his Church and the members of it, out of the world, and from vnder the tyranny of the Diuell, Sinne, and Death. And partly, in keeping it, being collected and gathered, in the way vnto life euertlasting.

Q. What be the Lawes of Christ his spirituall government, by which hee governes his Church & the members of it?

A. They are two:

Mar. 1. 14.

Isai. 53. 1.

Rom. 3. 27

Ier. 31. 33.

1 Cor. 4. 10

First, his word, namely the doctrine of the Prophets and Apostles, written in the old and new Testament.

Secondly, the power and operation of his spirit in the hearts of his seruants.

Q. How doth Christ destroy the enemies of his Church?

Lu. 14. 27.

Pla. 110. 1.

A. By bringing confusion on them in his atonegod time.

Pla. 1. 9.

& 110. 5.

1 Cor. 15.

25.

2 The 1. 3.

Q. When doth Christ confound his enemies?

A. Partly in this world, Pl. 2. 9. 7. 110. 5

But most fully in the end of this world in the day of Iudgement.

The fourth Principle.

The fourth principle concerning the use & application of the meanes of mans deliuerance from his miserable condition. Namely; What wee are to know and beleue concerning our participation of Christ and his benefites, and how we are made partakers of them.

Q. How is Christ and his benefites auailable to vs?

A. By being made ours. For as other mens riches auaille nothing to helpe vs, being in debt, vnles they become ours; so Christ and his benefites, vnlesse they become ours, profit vs nothing, though hee be abundantly rich.

Q. How may Christ and his benefites be made ours?

A. If we be made one with Christ, by the benefit of our vniou with Christ, we are made partakers of Christ and of al his benefites.

Ioh. 6. 53.

36.

Philip. 3. 9.

Q. How are we vnited to Christ and made one with him?

A. As many as are vnited to Christ, are incorporated and made members of that mysticall body whereof Christ is the head, which the Scriptures set forth vnder the similitude of marriage.

Eph 4. 15.

16. & cap.

5. 30.

Q. What

4. Principle . . . Of the application of

Q. What manner of vnion is it whereby we are made one with Christ?

Ephes. 5.
32. A. It is a mysticall vnion, our incorporation into Christ and vnion with him, is a great mystery.

Q. How are we to conceiue of this our mysticall vnion with Christ?

1 Cor. 12.
12 A. Thus: That our mysticall vnion with him is a most nere and reall vnion.

Eph. 5. 30.
1 Cor. 6. 15. That our whole person, body and soule, are vnited to the body and soule of Christ, so that we are members of his body, and of his flesh and bones. And by his flesh we are also ioyned to his God-head, to his diuine nature; for that whereby we haue fellowship with God, ioynes vs to God.

Heb. 10. 10. Both by the flesh of Christ we haue our fellowship with God:

Therefore the flesh of Christ doth ioynes vs to God.

Q. What kind of vnion is it whereby we are ioyned to Christ?

1 Cor. 6. 17. A. It is not a corporall vnion by touching, mixture, or the like, but a spiritual vnion. 1 Cor. 6. 17.

Q. What are the meanes by which we are vnited to Christ spiritually?

A. They are two:

1 Cor. 12. 13 First, the Spirit of Christ, one and the same

same spirit being both in Christ and in vs. 1 Ioh. 3. 24
First in Christ, and then in vs. and 4. 13.
Ioh. 1. 12.

Secondly, faith for faith also brings vs
to Christ, and by faith we receive Christ
and his benefits offered vnto vs.

Q. What is faith?

A. Faith is a speciall gift and grace of
G O D, bestowed on his chosen, and
wrought in their hearts, by the power of
his Spirit, whereby they doe apprehend
and apply Christ and all his benefits to
themselves particularly.

Eph. 2. 8
Col. 2. 12.
Tit. 1. 1
Ioh. 1. 12.
Rom. 5. 17.
Gal. 3. 27.

Q. How doth a man apply Christ to
himselfe seeing Christ is now in heaven,
and he here on earth?

A. The applying of Christ is by an in-
ward persuasion of the heart, a man being
verily and particularly perswaded by the
effectuall persuasion of Gods Spirit, that
his sins are forgiven, & that God is his gra-
cious & mercifull Father in Jesus Christ.

Psal. 35. 3.
Rom. 8. 16
1 Cor. 2. 12

Q. How shall a man know that he is
so perswaded by the persuasion of the
Spirit of God?

A. By these two notes especially.

First, if the soule in himselfe loue to
God, because of Gods loue to him, and
that he loues God, because God hath lo-
ued him first.

1 Ioh 4. 19

Secondly

4. Principle.

Of the application of

Ioh. 16. 8.

Secondly, if he finde himselfe inwardly rebuked for every known sinne, and that he gives himselfe no liberty to continue in any known sinne.

Q. How are Gods chosen brought truly to beleue in Christ?

A. God doth first prepare their hearts that they may be fit to receive faith, and then he worketh faith in them.

Q. How doth God make their hearts fit to receive faith?

Ezech. 11.

19.

Hos. 6. 1.

A. By mollifying, softning, and brylling of their hearts.

Q. How is the heart of man mollified and softned?

A. By being humbled and cast down.

Q. How doth God humble and cast downe the heart?

A. By working in man a knowledge and sight of his sinnes both originall and actual: and a true sorrow for them.

Q. How comes a man to have a knowledge and sight of his sinnes?

A. By the morall law of God, Rom. 3. 20. 2nd Rom. 7. 7.

Q. What is the morall law of God?

A. It is that law that was first written in the heart of Adam in the time of his
Exo. 34. 28 innocency, and since that, in tables of
stone

done in the dayes of Moses, and so published and committed to the Church for all ages, commonly called the decalogue or ten commandments. Deut. 4. 13. & chap. 10.

Q. Where finde we the morall Law of God published and set down?

A. The summe of it (namely) the ten Commandments we finde written Exo. 20. from the 3 verse at the beginning of it, to the end of the 17. verse, but expounded in many places of Scripture. For so often as the Prophets and Apostles ex-treat of vertues and vices, they bee the true Interpreters of the Law, and Christ himselfe expounds some of the Commandments. Maith. 5. 21. 22.

You see now I am come to the Commandments, but I purpose not to stand on them as large: hereafter God willing I will intreat more at large on them, only now I will shew in generall what sinnes a man may finde in himselfe by the tenne Commandments in order.

Q. What be the sinnes in generall that a man may finde in himselfe by the first Commandement?

A. First, his deniall of God, his think-
ing there is no God at al: Ps. 14. 1. Ps. 10. 4. Psal 14. 1. Psal 10. 4.

Secondly

4. Principle.

the ten commandments.

2. Secondly, his acknowledging of some
Isai. 51. 12. thing to be his God, which indeed, is not

13. God, setting his affection on it, serving it, lo-
Phil. 3. 19. ving it, putting his trust & confidence in it.
Ephes. 5. 5.

Coloss. 3. 5. Q. What be the sins in generall that
Jer. 17. 5. a man may finde in himselfe by the se-
cond Commandement?

Ezek. 8. 10. A. First his worshipping of a false God.
12. 16. Secondly, his worshipping of the true
Rom. 1. 23. God after a false manner.
2 Ki. 16. 10.

Col. 2. 25. Q. What be the sins in generall that
a man may find in himselfe by the third
Commandement?

Mal. 1. 6. A. Even all those wrongs and indig-
12. nities that are offered by him to the name
Mat. 4. 6. and glory of God, by abusing his titles,
1 Cor. 10 sword and workes.

13. Q. What be the finnes in generall
that a man may finde in himselfe by the
fourth Commandement?

A. His prophaning of the Sabbath-
Isai. 58. 13. ay way, as by doing any thing on that day
Neh. 13. 15 that ought not to be done: whether it be a
work of his calling, or a work of the flesh.
Or by leaving undone the workes of the
Sabbath, which ought to be done.

Q. What be the sins in generall that
a man may finde in himselfe by the fifth
Commandement?

A. His

Of the ten Commandments. 5 Principle.

A. His thinking, speaking, or doing of any thing against the dignity that God hath bestowed on others, in respect of age, place, or gifts.

Pro 3.0.1.
1ud. ver. 8
Rom. 1. 30

Q. What bee the sinnes in generall that a man may finde in himselfe by the first Commandement?

A. His thinking, willing, speaking, or doing any thing that may tend to the hurt or hinderance, eyther of his owne life, or the life of another.

Gen. 9. 5. 6

Q. What bee the sinnes in generall that a man may finde in himselfe by the seueneth Commandement?

A. His thinking, willing, speaking, or doing any thing to the hurt or hinderance eyther of his owne chastity, or the chastity of another.

2 Cor. 7. 1.
1 The. 4.
3. 4.

Q. What bee the sinnes in generall that a man may finde in himselfe by the eight Commandement?

A. His hurting or hindering by any unlawful way, the wealth or outward good estate either of himselfe or of another.

1 Tim. 5. 8.
2 Pet. 2. 14
1 The. 4. 6

Q. What bee the sinnes in generall that a man may finde in himselfe by the ninth Commandement?

A. His hurting or hindering of the good name eyther of himselfe or of another, by any

Mat. 7. 1.
Phil. 4. 8.
1 Cor. 1. 3.

any untrue and vniust opinion or report.

Q. What bee the finnes in generall that a man may finde in himselfe by the tenth Commandement?

Ier. 4. 14.
Mat. 15. 19
Iam. 1. 14.

A. All his euill lusts, both originall and actuell, euen all those euill thoughts and motions that are stirring in his heart, contrary to charity and the loue of others, though he giue no liking or consent to them. Ier. 4. 14. Mat. 15. 19. Iam. 1. 14.

Q. How is a man brought to a true sorrow for his finnes?

A. By the fearefull and terrible curse of the Law of God.

Q. What is the curse of the Law?

De. 27. 26.
Gal. 3. 10.
1 Cor. 3. 7.

A. Both temporall iudgement and eternall damnation denounced for the least disobedience and breach but of one Commandement of God, though it be but once in al a mans life, & that only in one thought without offering any hope of pardon.

Q. What is true sorrow for sinne?

Luk. 15. 21.
Ezr. 9. 6. 7.
Dan. 9. 7. 8
Act. 2. 37.

A. A true touch of conscience, or compunction of heart, with a lively feeling of Gods displeasure for sin, in such sort, as a man bitterly dispaire of saluatiō, in regard of any thing in himselfe, & acknowledgeth that he hath deserved euerlasting confusio.

Q. When a man is thus brought to a sight

sight of his finnes, and a true sorrow for them, and so made fit to receive faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart, as the seeds of faith, out of which faith breedeth.

Q. What is the first of those motions?

A. When a man being humbled, and cast downe upon the sight of his sins, and with true sorrow for them, doth see and acknowledge that he stands in great need of Christ, and of Gods mercy in Christ.

Luke 1.53. Mat. 11.28. Luke. 15.7.

Luk. 1.53.

Mat. 11.28

Luk. 15.7.

Q. What is the second of those motions?

A. An hungry desire of that grace that is offered in Christ, and a longing to be made partaker of it, as a man hungers and thirsts after meate and drinke.

Q. What is the third of those motions?

A. A flying from the sentence and terror of the Law, and an approaching to the throne of grace.

Gal. 3.24.

Heb. A.16.

Q. How doth a man being humbled, and sorrowing for his sinne, approach to the throne of grace?

A. Two waies: first by an humble confession of his sins before God particularly, if they be knowne; and generally, if they be unknowne.

Psal. 32.5.

2 Sam. 12.2.

19.

Luk. 15.18

Secondly,

Hos. 14. 2. 3 Secondly, by craning pardon of his sins
 Rom. 8. 26. with unspeakable sighes and groanes,
 Ps. 51. 1. and sending by lowd cries to heaven for
 Gods mercy in Christ, never ceasing so to
 doe, till the desire of his heart be granted.

Q. What followes after these motions?

A. After these motions, God, accord-
 ing to his owne gracious promise, im-
 prints in the heart of a poore sinner, by
 the worke of his holy spirit, a speciall and
 particular perswasion of his love toward
 him in Christ, and that his finnes are for-
 given him for Christ his sake, and this
 speciall and particular perswasion is a
 true and a lively faith.

Q. Is every true beleuer in like mea-
 sure & degree perswaded of Gods love
 towards him in Christ, and of the par-
 don of his finnes?

A. No: there be different degrees and
 measures of faith.

Q. What is the smallest measure of
 true faith?

A. It is a perswasion in the heart of
 one truly humbled for his sins, that his
 sins are pardonable, and therefore desireth
 the pardon of them, and with his heart
 even with his eyes prayeth to God for the
 pardon of them: and this is called little
 faith,

Mar. 12. 26

Rom. 1. 17.

Luk. 17. 5.

faith, or weake faith, which is like smothering flame, & like a graine of mustard seed. Isai. 4. 2. 8.
Mat. 17. 20

Q. What is the greatest measure of true Faith?

A. It is a full perswasion of the heart, whereby a Christian makes full account that God loues him in Christ particularly, and will bestow on him in particular, Christ and all his graces that pertaine to eternall life. Rom. 4. 20
21
8. 3. 38. 39

Q. When comes a Christian to this full perswasion?

A. Not at the first, but after the sense, obseruation; and long experience of Gods loue towards him in Christ. Ps. 23. 1, 2,
3, 4, 6.
1 Tim. 4. 7, 8

Q. How many a man know that his Faith is true and vnfeined?

A. By the fruits of it, which are good workes. Gal. 5. 6. 1 Tim. 1. 5. 1 Iam. 2. 18.

Q. What are the benefits that a true beleener receiues by his faith in Christ?

A. Perfect reconciliation with God, iustification in the sight of God, and sanctification. Rom. 3. 25.
1 Cor. 1. 30.
Act. 15. 9.

Q. What is it to be iustified before God

A. It is to be accounted iust in the sight of God, though the obedience of Christ. Rom. 5. 19.
& cap. 10. 4

Q. Wherein stands our Iustification in the sight of God? 2 Cor. 5. 21

A. In two things.

First, in the remission of our sinnes.
And secondly, in hauing Christs righteousness imputed to vs.

Q VVhat is the remission of our sins?

Col. 1. 31.

22

1 Pet. 2. 14.

1 Ioh. 1. 7.

A. It is our discharge and freedom from the guiltinesse and punishment due to our sinnes by the merits of Christ his death and sufferings.

Q. VVhat is it to haue Christ his righteousness imputed to vs?

Phil. 3. 8, 9

Rom. 4. ma

ny verses.

2 Cor. 5. 21

A. It is to be accepted before the iudgement-seat of God, and to be accounted worthy of eternall life, by the merits of Christ his righteousness.

Q. Doe not the good works of true beleeuers make them worthy of eternall life?

A. No: they doe not.

Q. VVhy so?

Psal. 143. 2

Isai 64. 9.

Gal. 5. 17.

A. Because they are not perfectly good, but stained with sinne, and imperfect through that corruption of nature, that remaines in true beleeuers.

Q. To what vse the seruus good works?

A. They serue to these three purposes:

First, to glorifie God.

Secondly, to make our calling and election sure to our selues: and

Mat 5. 16.

1 Pet. 2. 12.

2 Pet. 1. 10

Thirdly,

by the power of his death.

Thirdly, to the profit and good of our brethren. 1 Cor. 10. 23, 24.

Q. What followeth on Iustification in the sight of God?

A. Adoption is ever annexed to it, which is a power & privilege to be actually accounted the Children of God by Christ. Ephes. 1. 5. Ioh 1. 12. Gal. 4. 5.

Q. What it is to be sanctified?

A. It is to be inwardly changed and renewed in nature, according to the image of God in righteousness and true holiness. Tit. 3. 5. 2 Cor. 3. 18. Eph. 4. 24.

Q. How is Sanctification wrought?

A. By the power and vertue of Christ his death and resurrection, being made effectual to such as are justified by the divine power & working of the holy Ghost, he thereby creating holiness in their hearts. Rom. 6. 4. 5. Coloss. 1. 12, 13.

Q. Wherein stands the worke of Sanctification?

A. In two things: In mortification or dying to sin, and in vivification or quickning to newness of life.

Q. What is mortification or dying to sinne?

A. It is a part of sanctification, whereby the power, tyranny and strength of natural corruption is weakened, and by little and little abolished by vertue of Christ his death. Rom. 6. 6. 1 Pet. 4. 1.

Q. What is viuification or quickning to newnesse of life?

Ephes. 2. 1.

1 Co. 15. 45

Phil. 3. 10.

A. It is another part of sanctification, whereby inherent holinesse being begun, is still increased more and more by the vertue of Christ his resurrection.

Q. In what part of man iustified, is Sanctification wrought?

1 Theſſ. 5.

23.

A. In euery power & faculty of his soul, and in euery part & member of his body.

Q. Is sanctification wrought in all beleeuers equally and at all times alike?

Rom. 8. 23

1 Cor. 13. 9

2 Pet. 3. 18.

A. No: it is wrought in true beleeuers differently and by degrees, and it is wrought in them in this life, onely in part, and shall not be perfected in them befoze the end of this life.

Q. What is the effect and exercise of sanctification?

A. It is repentance. For no man can or will truly repent, except he be iustified and endued with true faith. Though repentance doe first shew it selfe in such as be truly conuerted, yet in the order of nature it followeth faith and sanctification.

Q. What is repentance?

Isa. 1. 16. 17

Eze. 33. 11

Act. 26. 10.

A. It is a turning from sinne to God, or a thorow change of the purpose of the heart and course of life from euill to good.

Q. Whence

Q. Whence comes this thorow change? 2 Cor. 7. 9.

A. From a godly sorrow, or a sorrow according to God,

Q. What is a godly sorrow?

A. It is a sorrow for sinne, whereby a man is grieved for no other cause, but onely for this, that by his sinnes he hath displeased God, who hath been to him a gracious and mercifull Father. Thus it was with Dauid, and thus it was with Peter, & thus it was with the Woman.

a Psal. 51.

14

b Ma. 26. 75

c Luk. 7. 44

compared with 47.

Q. What bee the things that follow Repentance?

A. These two: First a continuall striving against sinne, a resisting of all motions and temptations to sinne, whether coming from our owne corruption, or from the suggestion of Satan, or from the enticements of the World, even to blood if need require.

Heb. 12. 4.

Ephes. 4. 27

Iam. 4. 4.

1 Pet. 5. 9.

Secondly, a bringing forth of new fruits worthy amendment of life.

Mat. 3. 8.

1 Pet. 3. 10

11

Q. How shall a man know that his repentance is true and vnfeined?

A. By the generalitie of it in these two respects: First, if it extend to the abhorring and shunning of all known sins. Secondly, if it reach to the practise of all godly duties that concerne him, according to

I sal. 119.

vers. 128.

Psal 139. 24

Psal. 119. 6. his measure of grace & strength giue him.

128. Q. When is repentance to be practised?

Heb. 2. 7. 13

1 Pet. 4. 2.

Psal. 51. 1.

&c.

Amos, 4. 12

Gen 35. 1,

2. 3. &c.

A. The practise of it ought to be continually, euen to day before to morrow, and continually. Yet at sometimes there ought to be more special practise, and renewing of it; as after great and grievous sins committed: In feare of some iudgment hanging ouer our heads for our sins: Or when we would fit our selues for receiuing of special mercies. Thus it was with Iacob,

Q. What are the signes of renewed repentance after great falles?

A. They are seuen: set down 2 Cor. 7. 11.

First, a care to leaue sinne into which a man hath fallen.

Secondly, a clearing of our selues, that, is an vtter condemning of our selues for the same, and a craving pardon for that sin.

Thirdly, an holy anger and indignation against our selues, for our carelesnesse in falling into sinne.

Fourthly, a feare, lest we fall into it again.

Fifthly, a desire euer after to please God.

Sixtly, a zeale to that purpose, seconding our desire to walke with God, and to feare and please him.

Seventhly, punishment, and an holy reuenge vpon our selues for that sinne.

The

The fifth Principle.

*Touching the ordinary and vsuall outward
meanes of obtaining faith, & all good things
that come by faith, & of the increasing of it.*

Q. VVhat outward means must we
vse for the obtaining of faith,
and al good things that do follow faith?

A. The hearing of the word of God
preached.

Pro. 19. 18

Rom. 10.

14.

Q. VVhat is the word of God?

A. It is the will of God revealed, need-
full to be knowne to saluation, set forth in
the holy Scriptures, and written in the
Bookes of the old and new Testament.

Q. Are all things needfull for vs to
know to saluation, contained in the ho-
ly Scripture?

A. Yes : For God being full of wis-
dome and goodnesse, hath in them set
downe whatsoener is requisite for vs to
know to saluation.

1 Tim. 3.

15, 16, 17.

Q. How doe wee know that the
Scriptures are the word of God, and the
will of God reuealed?

A. By many infallible notes, as by the
purity, the perfection, the antiquity, the
maiesty of them in plainnes of speech, and
the consent of one part of scripture with

another, but especially by these two notes.

Ephc. 1. 13.

First, by the evidences of the Spirit imprinted in the Scripture, and perswading us that they are the very word of God.

Secondly, by the power of them over the conscience, and the wonderfull effect of them being truly preached, we see in experience they doe humble men, and throw them down as low as hel, and then raise them by againe.

Heb. 4. 12.

1 Co. 14. 24

27.

Q. What need is there of hearing the word preached, seeing we may read it?

A. For two reasons.

Deut. 18.

17, 18

Rom. 1. 16

Ro. 10. 14.

Act. 8. 30.

31

2 Tim. 2. 15

First, because it is the ordinance of God, and his power to salvation,

Secondly, we have neede to have the word not only propounded in grosse, but also expounded, rightly divided, and applied by the ministry of it, by such as are called to that office.

Q. What is the vse of the word of God preached?

A. In respect of Gods chosen it serves;

1 To breed faith in their hearts: and

2 Then to increase it.

Rom. 10.

14. 17.

Rom 1. 17.

2 Cor. 2. 16

In respect of the reprobate, it serves to throw their owne corruption, as an occasion of their further damnation.

Q. How must the word of God preached

ched be heard, that it may be effectuell
to saluation?

A. First, with an hungry heart, desiring it as the food of our soules. 1 Pet. 2. 2.
Iam. 1. 19.

Secondly, with attention. Act. 16. 14.

Thirdly, mixing it with faith.

Fourthly, submitting our selues to it in feare and trembling, such when we are iustly reprobued. Heb. 4. 2.
Iai. 66. 2.

Fifthly, hiding it in our hearts, that we may frame our liues & conuersations by it. Psal. 119.
II.
Luk. 11. 38

Of the Sacraments in generall.

Q. What other outward meanes must be vsed for the encreasing & confirming of Faith?

A. The receiving of the Sacraments and Prayer. Rom. 4. 11.
Mat. 9. 24.

For by the Sacraments faith is quickened and strengthened, and doth more fully and comfortably apply Christ and his benefits vnto vs. Reason.

Q. What is a Sacrament?

A. It is an holy ordinance of God, which he hath appointed to be vsed in his Church, adioyned to the preaching of the word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them Gen. 17. 11
1 Cor. 11.
22. &c.
Galat. 3. 1.
Rom. 4. 11.

5. Principle. *Of the Sacraments in generall.*

them that truly beleue in Christ.

Q. VVhat things are to be considered in a Sacrament ?

A. These two things.

First, the parts of it.

Secondly, the agreement and proposition of those parts.

Q. What be the parts of a Sacrament?

A. These two: The signes appointed to be vsed: and the things whereof they are signes.

Q. How are those signes that are to be vsed in a Sacrament distinguished ?

A. Thus: they are either representing signes, as the outward elements that are to be vsed in a Sacrament: or applying signes, as the actions that are to be vsed about those elements in the administration and receiuing of the Sacraments.

These we shall see when we come to handle the Sacraments severally.

Q. How many Sacraments be there?

A. Two and no more: (namely) Baptisme, and the Supper of the Lord.

Q. Why be there onely these two Sacraments and no more ?

A. First, because Christ the maker & Mediator of the new covenant, ordained these, and no more, as seales of that Covenant.

And

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mille

And secondly, because we can have no more inward grace applyed to vs, than ¹ Cor. 10. Christ and his saving graces, which are ^{1, 2, 3. &} fully represented and sealed bp vnto vs ^{cap. 12. 13.} in these two Sacraments.

Q. what difference is there between Baptisme and the Supper of the Lord?

A. Besides the difference in the signes and sacramentall rites; there is this difference betwene them:

Baptisme is a Sacrament of new birth, of entrance into covenant with God, of ¹ Tit. 2. 5. incorporation and ingrafting into Christ, ^{Gen. 17. 13} and of admission into the Church of God, ^{Rom. 6. 3.} and therefore we are once onely baptized. ^{Mat. 28. 19}

But the Supper of the Lord is a Sacrament of confirmation of Faith, of renewing Gods covenant with vs, and of ours with God, and of further nourishing of our soules to eternal life, and therefore we are often partakers of it. ¹ Chr. 30. ^{9. 8.} ¹ Cor. 10. 1, ^{3, 4.} ¹ Cor. 11. 24 ^{25. 26.}

Of the Sacrament of Baptisme

Come we to the Sacraments severally, and first of Baptisme.

What is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the Ministers once washing with water, in the name

name of the Father, the Son, & the Holy Ghost, is represented & sealed to the right Receiver the powerfull washing of the blood of Christ, & of the Spirit of Christ, & so his ingrafting into Christ, his new birth, & his entrance into the Covenant of grace.

Q. What be the parts of this Sacrament?

A. The signes appointed to be used in it, both representing, and applying, and the things whereof they are signes.

Q. What representing signes bee there in this Sacrament?

A. Onely one (namely) the outward element of water, set apart by the word of God and prayer to an holy use.

Q. What be the things signified by water in Baptisme?

A. The blood of Christ, and the Spirit of Christ.

Q. How stands the proportion betweene the water in Baptisme, and the blood of Christ and the Spirit of Christ?

A. Thus: as materiall water serves to wash away the filthinesse of the body, so the blood of Christ, that is, the force of his death, and the spirit of Christ, serves to cleanse the soule of a right Receiver of Baptisme from the filthinesse of sinne.

Q. What

Q. What bee the applying signes in the Sacrament of Baptisme?

A. They are the action of the Minister, and the action of the party baptized.

Q. What is the action of the Minister?

A. It is the action of washing by dipping or sprinkling the body of the party baptized, with the element of water, in the name of the Father, the Sonne, and of the Holy Ghost. Eph. 5.26.
Acts. 8.36.
Mar. 28.19

Q. What are the things signified by the Ministers washing, by dipping, or sprinkling of the body with the element of water?

A. These two.

First, sprinkling of the soul of the party baptized, with the blood of Christ, to the washing away of the guilt of all his sins. A.C. 22.16.

And secondly, a cleansing of his soule by the Spirit of Christ, from the filthiness of sinne, which is his spirituall regeneration or new birth. Tit. 3.5.
Rom. 8.3.
4.5.

Q. How stands the proportion betweene the outward washing, by dipping, or sprinkling with water and these spirituall things?

A. Thus: as washing by dipping or sprinkling with water, doth indeed cleanse the body, & take away the filthines of the body,

Rom. 3. 24, body, so the blood of Christ (that is) the me
 25. rit of his death applyed & receiued, & the
 Rom. 5. 9. Spirit of Christ being powerfull in the
 1 Cor. 6. 11, party baptized, do indeed cleanse the soul both
 from the guilt & from the filthines of sin.

Q. VVhat is the action of the party
 baptized?

A. It is twofold.

Q. What is the first?

Act. 1. 35. A. It is the offering and the giuing
 of his body to be washed with the water
 of Baptisme, by the hand of the Minister.

Q. what is signified by that offering
 and giuing his body to be washed with
 the water of Baptisme, by the hand of
 the Minister?

A. The consecrating and giuing of
 himselfe to the Lord, promising to be-
 lieue all his promises, and to obey all his
 1 Pet. 3. 21. commandements, and vterly to renounce
 the flesh, the world and the diuell, 1 Pet.
 3. 21. there called the stipulation or in ter-
 rogation of a good conscience.

Q. what is the second action of the
 party baptized?

Act. 8. 38. A. It is the receiuing of the outward
 washing by water, as appears likewise
 in Eunuch. Act. 8. 38.

Q. what signifieth that receiuing of
 the

the outward washing by the water?

A. A receiuing of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptized believing in Christ, and repenting of his sinnes.

Mar 16. 16
Act. 8. 7. &
cap. 10. 43.
& 48 com.
pared.

Q Doth the inward washing alwaies accompany the outward washing?

A. No: though God for his part do ever offer it at the present to al, yet only Gods elect do effectually partake of that inward washing, and that whensoever by the spirit and by faith they are united to Christ.

1 Co. 10. 25
1 Pet. 1. 2.
Gal. 3. 27

Q. How farre forth doth Baptisme being effectually to Gods chosen, cleanse them from sinne?

A. It cleanseth them from the guiltinesse of all their sins, both originall and actuall, and as well committed after baptism as before.

1 Cor. 6. 9.
10. 11.
1 Joh. 1. 7.
Isai. 1. 18.

Q. What necessity is there of being partaker of the Sacrament of Baptisme?

A. There is not an absolute and simple necessity of it to salvation; for want of Baptisme when it cannot be had, doth not condemne, but the contempt of it when it may be had; yet that is a pardonable sinne: but there is a necessity of Baptisme in part, and that in two respects:

First, in respect of Gods commande-
ment,

ment, who hath insynned vs to vse it.

And secondly, in regard of our wra-
kenesse; who haue need of all helpees that
may strengthen our faith.

Q. Who are to be admitted to the
Sacrament of Baptisme?

A. All such as be in the covenant in
likelihoode, or in the iudgement of Charity.

Q. Who be those?

A. Either persons of riper yeares,
that ioyne themselves to the true Church
of God, and make profession of the true
faith of Christ.

Or infants bozne of Christian Pa-
rents, for infants of beleuening Parents
are in the Covenant of grace, ^a according
to the promise of God, ^b and the promise
belongs to all beleuening Parents.

Of the Lords Supper.

Now to the other Sacrament, (namely) the
Sacrament of the Lords Supper.

Q. What is the Lords Supper?

A. It is also a Sacrament of the
New Testament, wherein by the Mi-
nisters blessing and deliuering of bread
and wine, according to the institution of
Christ, is signified, exhibited and sealed to
the right Receiuer, the nourishment of
the

^a Mar 16.
26, 27, 28.
Luk. 22, 19
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the soule to eternall life, by the body and blood of Iesus Christ crucified; and so his further growth in Christ, and his further edification in the Covenant of grace.

1 Cor. 12.

13

Q. What be the parts of this Sacrament?

A. The signes appointed to be used in it both representing and applying, and the things whereof they are signes.

Q. What be the representing signes in this Sacrament?

A. They are two; (namely) bread and wine blessed and set apart; by the recitall, of the promises of God, and prayers used to that purpose; from their common uses to an holy use in the Sacrament, as appears in the institution.

Mat. 26. 26

27

1 Cor. 11.

26.

Q. What be the things signified by bread and wine in the Sacrament of the Lords Supper?

A. The body of Christ, & blood of Christ.

1 Co. 10. 31

Q. How standes the proportion betweene the bread and wine in the Sacrament of the Lords Supper, and the body and blood of Christ?

A. Thus: as bread and wine serve by Gods blessing on them to preserve the naturall life, and to strengthen the body of man: So the body and blood of Christ (that is) the merit of his death and bene-

e

fit,

fit of his passion, serve to nourish and strengthen both the body and soule of the right receiver of this Sacrament to eternall life. And for this cause Christ calls himselfe the bread of life.

Q. Why bee there two representing signes in the Sacrament of the Lords Supper?

1st Joh. 5. 26

Acts. 8. 36.

Mat. 18. 19

A. For two reasons:

First, that wee might know that in Christ we have whole and perfect spirituall nourishment, and whatsoever is requisite to salvation.

Acts. 12. 16

Secondly, for a more lively representation of Christ his death & passion, in which his blood was separated from his body.

Q. What be the applying signes in the Sacrament of the Supper?

Tit. 3. 5.

Ro. 6. 3.

A. The action of the Minister, & the action of the Receivers of the Sacrament.

Q. What is the action of the Minister?

A. It is two-fold.

Q. What is the first?

Mat. 26. 26

Mar. 14. 22.

Act. 2. 42

and 10. 7

A. The breaking of the bread, and the pouring out of the wine.

Q. What signifieth the breaking of the bread, and the pouring out the wine in the Sacrament of the Lords Supper?

A. The breaking of the body of Christ and

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and the shedding of his blood, that is, his enduring of infinit torments in his passion both in his body & soule for Gods chosen. 1 Co. 11. 24
Mar. 14. 24

Q. How stands the proportion betwene the breaking of the bread, and the pourcing out of the wine in the Sacrament of the Lords Supper, and the breaking of the body of Christ, and the shedding of his blood?

A. Thus: as the bread is broken, and the wine pored out, that they may be received to the refreshing and nourishing of the body:

So Christ his body was broken, and his blood shed on the Crosse (that is) he suffered infinit torments on the Crosse, that he might be received by true believers, to the comfort and nourishing of their soules to life eternall. 1 Sa. 53. 5.

Q. What is the second action of the Minister?

A. It is the giving of the bread broken & the wine pored out, into the hands of the Receivers, Mat. 26, 26. 27. Marke 14. 22. 23. Luke. 22. 19. 20.

Q. What is signified by the Ministers giving of the bread broken, and the wine poured out into the hands of the Receivers?

A. Thus much: that God doth offer

Christ his body and blood to all, yea, to hypocrites, and giveth his body and blood indeed, to the right receivers of the Sacrament to nourish their souls to eternal life.

Ioh. 6. 32.

1 Co. 51.

For together with the signes, God doth truly offer the thing signified.

Q. How stands the proportion between the Ministers giving of the bread broken, and the wine powred out into the hands of the receivers; and the action of God, his offering of the body and blood of Christ to all, & giving of Christ his body & blood to the right receivers?

Ioh. 6. 32.

1 Co. 10. 16

A. Thus: as the Minister gives the bread and wine to every Communicant generally, so God doth offer every one severally, and doth give to every right Receiver particularly the body and blood of Christ, that is, the merit of his death and the benefits of his passion.

Q. What is the action of the Receiver of the Sacrament of the Lords Supper?

A. It is two-fold.

Q. What is the first?

A. It is the taking and receiving of the bread and wine into his hand.

Q. What signifieth the taking and receiving of the bread and wine into his hand?

A:

A. A spirituall apprehending and recei- Ioh. 1. 12.
uing of the body & blood of Christ (that is) cap. 6. 25.
the merit of his death by the hand of faith.

Q. What is the second action of the Receiver?

A. It is the eating of the bread, and drinking of the wine, to the nourishment of the body.

Q. What signifieth the eating of the bread and drinking of the wine in the Sacrament?

A. A spirituall feeding on the Body and Ioh. 6. 56.
blood of Christ, that is, an applying of the 1 Co. 10. 16
merit of his death by faith, to the comfort Eph. 3. 14
& nourishment of the soule to eternall life. 1 Ioh. 5. 20.

Q. Is our feeding on the body and blood of Christ in the Sacrament, onely spirituall and not corporall?

A. Yes verily; though Christ his body and blood be truly giuen and receiued Ioh. 6. 63.
in the Sacrament, yet they are not giuen and receiued corporally, but spiritually & sacramentally.

Q. How may it appeare that Christ his body and blood are not corporally giuen and taken in the Sacrament?

A. By these reasons.

First, we receiue the body and blood of Christ in the Sacrament, as the Disciples

of Christ did in the first institution of it.

And the body and blood of Christ were not corporally received by them, but only spiritually.

Acts 3. 11.

Secondly, Christ his body is ascended & taken up into heaven, & the heavens must containe him till the end of the world.

Heb. 2. 14.

Ma. 26. 6. 7.

Luk. 24. 39.

Ioh. 20. 27.

Thirdly, Christ hath but one body, and that a true body, and such as cannot be in many places at once, and it filleth a place wheresoever it is, and may be both seen and felt, &c.

Thus farre touching the substance of the Sacrament: Now concerning the Persons who are, or may be partakers thereof.

Q. Who are to bee partakers of the Sacrament of the Lords Supper?

Exo. 12. 26.

27

1 Co. 11. 27

28. 29.

A. All that have been baptized, and are of years and sound iudgement, and able to examine and prepare themselves, that they may come vnto it worthily.

Q. How ought every Christian when he comes to the Sacrament of the Lords Supper to examine and prepare himself that he may come vnto it worthily?

A. We ought to search and trie himselfe whether he haue in him those things that are required in every worthy Receiver?

Q. What

Q. What are those?

A. They are five in number.

Q. What are those?

A. The first is an holy desire of the Sacraments, & a chearfull coming to it.

Deut. 6.15.

Psa. 110.3.

Ro. 11.12.

11

For in all the duties of Gods worship chearfulness is required.

Q. What is the second?

A. The second is a measure of sound knowledge, touching the things and actions in and about the Sacrament and the use of them.

Prou. 19.2.

1 Co. 12.29

For without knowledge the heart cannot be rightly affected.

Q. What is the third?

A. The third is a true and a lively faith in Jesus Christ crucified.

For in the Sacrament Christ is represented to us in no other estate, then that he was in when he was on the crosse, as appears in the first institution.

Mat 26.26

27.28

Q. What is the fourth?

A. The fourth is true and unfained repentance.

For the heart of life, being defiled with any knowne sinne, not repented of, it polluteth and defileth all the holy things of God to that party.

Tit. 1.15.

Q. What is the fifth?

A. An

5. Principle. *Of examination of a mans selfe.*

Psa 85.8.

Psa 119.116

A. An vnfaigned and a godly purpose of ammentment of life.

Q. What is the sixt?

1Cor. 10.

16, 17

Ioh. 13. 34.

35.

A. A loue to God for his mercy, appearing in the great work of our redemption, & a loue to all that beare the Image of God, and especially to such as are renewed according to the Image of God, in holinesse and righteousness, and are the members of Iesus Christ crucified.

For in this Sacrament we make open profession of our vnion with Christ, and with his Church.

Q. How ought euery christian to be haue himselfe in the receiuing of the Sacrament?

Psal. 5. 7.

1Co. 14. 40

Acts. 1. 12.

2 cap. 26.

A. With reuerence and seemely gesture of his body, with diligent attention to that which is done, during the time of the whole action: and

1Co. 11. 26

With a serious consideration of the things & actions vsed in the Sacrament. And a thankful remembrance of the death of Christ.

Q. How ought euery Christian to be haue himselfe after the receiuing of the Sacrament?

Ioh. 6. 57.

Ioh. 15. 5.

A. Hee must endenour vnfaignedly to finde and seele the fruit of it in himselfe, (namely)

(namely) an increase of faith in Christ, Gal. 2.20.
and of his love to all Gods children. A
greater measure of dying to sinne, and a
greater care to live in newnesse of life.

For none touch Christ with a true faith, Mar. 5.28.
but they receive vertue from him. 30

*Hitherto of the Sacraments. Now to the o-
ther means of increasing and confirming of
Faith (namely) Prayer.*

Of Prayer.

Q. What is prayer?

A. Prayer is an humble, hear-
ty, and holy request, made according to
Gods will, and offered up by faith to God
in the name of Christ, for things needfull
either for body or soule.

Q. What necessity is there of vsing
prayer?

A. Prayer is necessary in foure re-
spects especially.

Q. What is the first of these?

A. The first is because God hath com-
manded it.

Q. What is the second respect?

A. The second is for the supply of our
wants: For every one wanteth many
things, both spirituall and temporall, and
where should wee seeke for supply of our
wants

Phil. 4.6.
Dan. 9.29
1 Sam. 1.15
Psal. 42. 4
1 Ioh. 5. 14
Ioh. 14. 15
1 Tim. 2. 12

Psal. 50. 15
Mat. 7.7
1 The. 5. 1.

1am. 1. 17. wants, but at the hands of God, the fountain of all goodnesse, the author and giver of all good things.

Q. What is the third?

A. For the exercise of our faith, **Mat. 6. 41.** watch and pray, that is, be vigilant and carefull in the practise of this duty, that ye may be stronger in faith, and enabled to resist the force of sinne.

Q. What is the fourth?

1 Kin. 8. 25 **A.** That we may enjoy the Lords promise of helpe, delivrance, protection, and
Mat. 7. 7. spirituall graces and good things.
Luk. 11. 13.

Q. To whom must we direct our Prayers?

A. To God alone: enen to one God in Trinity, and none other, and that for these reasons:

Gen. 17. 1. First, hee to whom prayer belongs, must
Psa. 115. 3 be able and willing to give vs whatsoeuer
Eph. 3. 20. we pray for, but God onely is so.
Phil. 1. 4. 6.

Secondly, in him to whom we pray, there must be knowledge of our hearts.

Ex 14. 15 Because prayer sometimes is (suspension
1 Sa. 1. 13. rium cordis) but a sigh or secret sitting up
Act. 1. 24. of the heart.
Rom. 8. 27.

But the Lord is the onely searcher of the heart.

Rom. 10. 14 Thirdly, prayer must go no further then
faith. **But**

But we must believe onely in God :
Therefore to God only must we pray.

Q. In whose name must we pray?

A. In the name and mediation of Christ Ioh. 16. 24.
onely, and that for these reasons:

First, we are commanded in the word Heb. 4. 15.
of God, to pray to God in the name of 16.
Christ onely.

Secondly, in the name of Christ onely Ioh. 14. 13
we have promise to be heard. 14.

Thirdly, Christ is the onely Mediator 2 Co. 1. 20.
betwene God and man, both of redemption 1 Ioh. 2. 1, 2
and intercession. Rom. 8. 34.
1 Tim. 2. 5.

Fourthly, in Christ alone we are made
the children of God, and have liberty to Gal. 4. 4. 5.
call him Father.

Q. What is it to pray in the name of
Christ?

A. It is to beseech God to heare our Dan. 9. 18
prayers, not for any thing in us, or any
other, but onely for the merits of Christ Heb. 10. 19
Jesus continually offered to him for us : &c :
Dan. 9. 18: Heb. 10. 19, &c.

Q. In what manner must we pray?

A. For the right forming and framing
of prayer, three things are required.

Q. What is the first of those?

A. The first is knowledge and under-
standing ; we must know what things
may

1 Ioh. 5. 14. may lawfully be asked, and how God will
 1 Co. 14. 15 have them asked: we may not aske things
 simply promised, with condition, as spiri-
 tuall things appertaining to eternall life
 & saluation: For temporall things, which
 are promised with condition, may we pray
 for absolutely or without condition.

Q. What is the second?

A. The second is an earnest desire of
 grace for the supply of our wants.

Psal. 143. 6

Mar. 11. 24

Rom. 10. 1.

Mar. 11. 23

1 Ioh. 5. 14,

15.

Iam. 1. 6.

Q. What is the third?

A. The third is assurance to be heard,
 submitting our selues to the will of God
 for the time, and for the manner of gran-
 ting our requests.

Q. Whereupon is our assurance to be
 heard, grounded?

A. On two things:

First, on the promise of God. Psal. 50.

15. Psal. 65. 2.

and

Secondly, on the mediation of Christ,

Ioh. 16. 23. Heb. 4. 15. 16.

Q. What things must we pray for?

A. Onely for those things which con-
 cerne the glory of God, and our good in
 this life, and our everlasting saluation in
 the life to come, all which things are com-
 prehended in that forme of prayer which
 Christ hath giuen vs, namely, Our Father
 which

which art, in heauen, &c: set downe Mat. 6. from verse. 9. to the 14. Luke 11. 1, 2, 3, 4

Q. What are the things there prescribed to be prayed for?

A. These five:

First, that Gods name may be glorified.

Secondly, that he may rule and raigne in vs by his word and Spirit.

Thirdly, that we may both doe and suffer what he willeth, with willingnesse and cheerfulness.

Fourthly, that he would giue vs all things needfull for this life, & that we may depend and reliee vpon his good providence, for all the meanes of this temporall life.

Fifthly, that for his infinit mercies sake, he would forgive vs all our finnes, and receiue vs graciously into his fauour.

Sixthly, that he would be present with vs, with the power of his grace; and strength vs against all temptations unto euill.

Q. For whom must we pray?

A. For our selues and for others. Psal. 50. 15. Iam. 5. 16.

Q. May we pray for all other men?

A. For all mankind, or all men, as they make one whole body together, soe we may not pray, but for others yet liuing in the world, of all sorts, places, and conditions

1 Tim. 2. 1. ons whatsoeuer we may pray, vnlesse it
 1 Ioh. 5. 16 bee apparant that any one hath sinned a-
 gainst the Holy Ghost.

Of our gesture in Prayer.

Q. What gesture of body must bee
 vsed in praying?

Ma. 26. 39. A. Such as doth best expresse and shew
 Luk. 22. 41 forth the inward reuerence; humility, ear-
 Eph. 3. 14 nest desire and affiance of the heart, as ca-
 1 Kin. 8. 54 stling down the body, bowing of the knees,
 Lam. 3. 41. lifting vp of the hands and eyes to heauen,
 Ioh. 17. 1. shedding of teares, and such like.

1 Sam. 1. 10 Q. Are these gestures alwaies neces-
 2 Kin. 20. 3 sary in praying?

Luk. 18. 13 A. No: they are not absolutely and al-
 Psa. 6. 6. waies necessary, so that the heart be lifted
 2 Sam. 7. 18 vp to God, and nothing be done against
 Ps. 143. 8. good order, and vnbecoming the company
 1 Co. 14. 40 with whom we pray, or superstitiously.

Q. In what place must we pray?

1 Tim. 2. 8. A. Prayer may be made in euery place,
 Mal. 1. 11. its not tied now to any one place, nor
 Io. 3. 20. 21 then to another, in regard of holinesse; but
 Acts. 11. 5. onely in respect of order, as the publike
 place of meeting for the worship of God,
 best sitteth common prayer, and a private
 place best sitteth private prayer.

Q. When must we pray?

A. Continually, and at all times.

1 Thess.

1 Thess. 5. 17. Ephes. 6. 18. Luk. 18. 1.

Q. How must we pray continually?

A. Thus: epyther by set and solemne peayer, and that vpon set and solemne occasions, as at the beginning of the woꝝkes of our callings, at the receiuing of the creatures of God, as meat, vzinke, and such like, or at our going to rest, or vpon a sudden by a secret lifting vp of our hearts to God according to the pꝛesent occasion.

Psal. 55. 17
& 92. 2.
Col. 3. 17.
1 Tim. 4. 45

Nehc. 1. 4.

Q. Must set and solemne prayer be vsed onely at set times, & vpon ordinary occasions?

A. No: it must sometimes be vsed extraordinarily, and we must sometimes set apart moze then ordinary time, and giue our selues wholly to solemne prayer, as when we either feare some great affliction, or heauy indgement to come vpon vs: or when it is already come on vs; or when we would obtaine some needfull grace either for body or soule.

Pla. 119. 62
164.
Hos. 14. 3.
1 Cor. 7. 5.

Q. What helpe must we vse to make vs pray more earnestly on extarordinary occasion?

A. The exercise of fasting: 1 Cor. 7. 5.

Q. What is fasting?

A. It is an abstaining from all sustenance of the body, and from all the de-

Ioel. 1. 16.
Ezra. 8. 21.

lights

Hell. 16. lights of the sense for a time, that thereby
 Nehe. 15. 4 we may be fit thowly to humble ou
 selves, and more earnestly to like the
 face and favour of God.

The sixth Principle.

*Touching the estate of Man after hee hath
 led a short life here in this World.*

Q. After a man hath lived heere in
 this world for a time, what fol
 loweth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end
 of naturall life, even a separation of the
 soule from the body.

Q. Must all men die?

A. Yes verily, all both good and bad,
 both the godly and true believers and the
 wicked and unbelievers must die. For
 onely such as shall be found alive at Christ
 his coming to iudgement, to them a
 change shall be made of death.

Q. Death being a punishment of sinne,
 how is it that the godly & true believers
 die, to whom all finnes are forgiven?

A. Death to the godly and true belie
 vers is not a punishment of sinne, but
 through

1 Cor. 15.
 19.

Psa. 49. 16.
 Psa. 89. 48.
 Eccle. 2. 16
 Heb. 9. 17.
 1 Co. 15. 51

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the death of Christ, a good thing, and a blessing of God, and that in three respects:

First, it giues rest to them, and deliueres them from all the painefull labours and miseries of this world; and hence it is called a sleep.

Secondly, it is an utter abolishing of sin, & the accomplishment of their mortification.

Thirdly, it is a passage and entrance, by which their soules enter immediately into heauenly glory.

Q. What followeth immediately on the death of every man?

A. Two things:

First, particular iudgement, namely, the sentences of particular absolution, or of particular condemnation.

Secondly, the conuoyance of the soules immediately by the power of God, and the ministry of Angels, into a state either of happinesse or misery.

Q. What shall follow after particular iudgement?

A. A day of generall iudgement, at the second coming of Christ, wherein all men that euer haue been, are now, or shall be hereafter, shall be iudged: and every one shall receiue according to his workes.

Q. When shall the day of generall iudgement be?

A.

The

1.
Act. 7. 60.
1 Co. 15. 18
1 The. 4. 13
14.
Reu. 14. 13.
2
Rom. 6. 7.
Eccl. 12. 7.
Luk. 16. 22
& ca. 23. 43
Phil. 1. 23.
1 Cor. 5. 1.

Heb. 9. 27.

Luk. 16. 22
23

Eccl. 12. 14
Mat. 12. 36
Act. 17. 31
2 Cor. 5. 10

6. Principle. *Of the Signes fore shewing*

Mat. 24. 36. A. The time of it is vncertaine, no
Ma. 13. 32. man can know or set down the day, week,
Acs. 1. 7. moneth, yere, or age wherein it shall be:
Christ him selfe as man in the dates of his
flesh had no expresse notice of it.

Q. Why is the time of that day of ge-
nerall iudgement vncertaine?

A. That from the vncertainty and
suddenesse of it, we might learne to be
allwaies prepared and ready for it.

Signes fore-shewing the last Iudgement.

Q. What signes bee there fore-shew-
ing the last and generall iudgement?

A. The signes fore-shewing it are of
two sorts.

Some going before, and further off
from the coming of Christ to Iudgement,
and some nearer to his coming, and con-
nected with it.

Q. What are the signes foregoing and
further off from Christ his coming to
Iudgement?

A. They are these:

Mat. 24. 14. First, the publishing of the Gospell
2 Thess. 2. 3 throughout the whole world.

1 Tim. 4. 1. Secondly, an apostacy and departure
of most men from the faith, and from the
2 Thess. 2. 3 truth of Religion.

4. 8. Thirdly, the reuealing of Antichrist
1 Ioh. 2. 18.

the man of sinne and child of perdition.

Mat. 25. 12

Fourthly, common corruption in the manners of men, with security and exorbiting deadnesse of heart.

37. 38. 19.

Luk 17. 26.

to the 30. &

2 Tim 3. 1.

1 The. 5. 3.

Rom. 11. 25

Fifthly, great and grievous calamities in the world and in the Church. Math. 24. 6, 7, 8, 9, 10, 11. 24.

Sixthly, the calling of the Jewes to the faith of the Gospel.

Q. What are the signes neerer to the comming of Christ to iudgement, and ioyned with it?

A. The shaking of the powers of heaven, the darkening of the Sun and Moone, the falling of the Stars from heaven, the fiering of the whole frame of heaven and earth, and the dissolution of the whole world, which is called the signe of the Son of man.

Ma. 24. 29.

30

2 Pe. 3. 7. 10

11

Q. What shall follow after these things?

A. The comming of Jesus Christ, who shall be Judge of the whole world.

Mat. 24. 30.

Act. 10. 42.

Q. In what manner shall Christ come to iudgement?

A. He shall in his humane visible body suddenly like lightning breake forth through the heavens, & come in the clouds, with great maiesty and glozy, with an infinite host of elect Angels, and with the voice and shout of an Archangell, and the

Act. 1. 11.

Mat. 24. 27

30.

2 The. 1. 7

1 The. 4. 16

Iude. 14

Mar. 25. 31

trumpet of God, and shall sit down on the glorious throne of Iudgement.

Q. What shall follow after that Christ is set in his throne of iudgement?

Mat. 25. 32.
Iud. ver. 6.

A. The citing & presenting of all men both quicke and dead, & the diuels also before his glorious throne to iudgement.

Q. How shall all men bee cited to iudgement?

Ioh. 5. 25.
28. 29

Mat. 24. 31.

2 Co. 15. 52

Iob. 19. 26.

27.

A. By the voice of Christ uttered by the ministry of Angels, even by that shout and trumpet of the Arch. angel which shall be so powerfull, as that it shall change the liuing in the twinkling of an eye, & cause all the dead to rise again, euery one with his own body, & euery part & parcel thereof.

Q. Shall the elect & reprobate be raised from the dead without any difference?

Iohn. 6. 54.

1 Co. 15. 20

22. 45.

A. No: though they shall both be raised by the same almighty voice and power of Christ, yet it shall be with this difference:

The Elect shall be raised as members of christ his body, by vertu of his resurrectis: But the Reprobate shall be raised by the power of Christ as he is a Iudge, and by vertue of Gods curse set down, Gen: 2. 17 that that sentence may be verified on them.

Q. Shall the dead rise againe in the same bodies wherein they liued on the earth?

A. Yes

A. Yes verily, in the same bodies for substance, but altered in quality, and made immortall and incorruptible, and able to abide for ever in that state, whereto they shall be iudged.

2Co.5.10.
1Co.15.52
53.

Q. What difference shall there be betweene the bodies of the elect & of the reprobate, being raised from the dead?

A. This difference:

The bodies of the Elect shall be glorious, powerfull, free from all passion and suffering, and like unto the glorious body of Christ.

1Co.15.43
44.49.
Phili.3.21.

But the bodies of the Reprobate, shall be on the contrary, full of uncomeliness and ugly to looke on, agreeable to the guiltiness of their consciences, and lyable to suffer extreame torments.

Dan. 12.2.
Ioh.5.29.

Q. How shall all men bee presented before Christ his throne of iudgement?

A. The Elect shall with great joy bee caught up into the ayre to meet the Lord.

Luk.21.28
1The.4.17

And the reprobate, with the diuell and his Angels, shall with extreame horroz and confusion, be forced to come before him.

Luk.21.26.
Reue.6.15
16.17.

Q. What neede is there, that the dead should be brought to iudgement, seeing particular iudgement was given of the before, whether they be good or euill?

A. It is needfull for two causes:

F 3

First

6 Principle.

Of the last Iudgement.

2 Cor. 5. 10

First, because that first iudgement pertaines onely to the soule; but the latter to the whole man both to body and soule.

Secondly, that that particular iudgement may be made manifest befoze all men, and that there may be a moze manifest declaration of Gods iust iudgement.

Rom. 2. 5.

Q. What shall follow after that all men and euill Angels are cited and set before the throne of Christ?

Mat. 25. 32

33.

A. A separation of the elect from the reprobate. Christ shall then set the elect as sheepe on his right hand, and the reprobate as goates on his left hand.

Q. What shall follow after that separation?

Mat. 25. 34

Luk. 22. 30

1 Cor. 6. 2, 3

A. The act of iudgement, wherein the elect shall be first acquitted, & then by way of approbation shall toyne with Christ in iudging of the reprobate, both men & Angels.

Q. How shall Christ proceed in the act of iudgment?

A. Thus: he shall first examine & try every mans particular cause, and after try all and examination made, giue sentence.

Q. How shall every mans particular cause be tryed?

A. By his works. 1 Co. 2. 13. 2 Co. 5. 10.

Q. Why shall men be tryed at the day of iudgement by their workes?

A. Because

A. Because works are open and manifest signes and testimonies either of faith or of unbelieve.

Ma. 12. 36.

37.

Iam. 2. 18.

Q. How shall mens workes bee then made manifest?

A. Thus: the Lord who certainly knoweth all the thoughts, words, and workes of men, shall then by his mighty power so enlighten the conscience of every one, as it shall perfectly remember what soever good or euill hee or she hath done in the time of this life, the secrets of all hearts being then reuealed, & this is called the opening of the booke of conscience.

Reu. 20. 12.

Rom. 2. 16.

1 Cor. 4. 5.

Q. How shall mens workes being made manifest, be tryed whether they be good or euill?

A. Two waies.

Q. What is the first of those waies?

A. The first is this: they shall be tryed by the Law of God, which hath bene reuealed to men, whether it be the law of nature onely, which serues to leaue them without excuse, who neuer herd of Christ: Or the written word of God vouchsafed to his Church, as the rule of faith & life.

Rom. 2. 12.

Rom. 2. 16.

Ioh. 23. 48.

Q. What is the second of those waies?

A. The euidence of every mans conscience bearing witnesse with him, or against him.

Rom. 2. 15.

Q. After

Q. After tryall and examination of euery mans cause, how shall Christ giue sentence?

Mat. 25. 35

41.

A. Wee shall according to the euidence of conscience, touching woorkes, giue sentence of saluation to the Elect, and sentence of damnation to the Reprobate, adiudging them with the Diuell and his Angels to the curse of enerlasting fire.

Q. Shall men be adiudged to saluation or damnation for the merit of their woorkes?

A. Sentence of damnation shall be giuen on the reprobate; they being out of Christ for the merit of their woorkes.

Rom. 6. 23.

Because their woorkes are perfectly euill, and deserue damnation.

But on the elect, sentence of saluation shall be giuen for the merit of Christ, apprehended and applyed to themselves by faith. And they shall be pronounced iust.

Ioh. 5. 24.

Iamc. 2. 18.

Gal. 5. 6.

Iohn 3. 26.

Because their good woorkes, though imperfect, both approve their faith to bee a true faith woorking by loue.

Q. After Christ hath giuen iudgement on the Elect and reprobate, what shall follow?

A. The execution of iudgement.

Q. How shall iudgement be executed on the elect and on the reprobate?

A. Thus: Christ by his Almighty power and

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A. 1

glory

and commanding voice, shall send the reprobate with the Diuel & his Angels into hel; and bring Gods elect into the possession of life and glory in heauen. After Christ hath said: Come ye blessed children of my Father, inherit the kingdome prepared for you frō the beginning of the world: and depart from me ye cursed into euerslasting fire, prepared for the Diuell and his Angels. Then it followeth, & these shall goe away into euerslasting punishment; but the righteous into life eternall.

Mat. 10. 23
Mat. 25. 46

Q. In what state shall Gods Elect be in heauen?

A. They shall enjoy vnspokeable, vnconceiueable, and euerslasting blessednesse in the kingdome of heauen. 1 Co. 2. 9.

Q. How are we to conceiue of that blessednesse, as the word of God hath made it knowne vnto vs?

A. Thus: that it shall be a most happy and a most blessed state, wherein the elect being most fully ioyned to Christ their head, shall enjoy the presence of God, and shall see and behold the face and glory of God, and haue spectall fellowship with God, and God himselfe shall be to them thozow Christ all in all.

Mat. 5. 8.
Ioh. 3. 2.
1 Co. 15. 28
Reue. 21. 3
25. 24.
and cap. 22
1. 2, 3, 4, 5.

Q. What be the parts of that blessednes?

A. These two: Eternall life, and perfect glory,

Q. How

Q. How are wee to conceiue of that life eternall?

Ioh. 14. 19.

20. 23.

Col. 3. 3. 4.

1 Ioh. 4. 15.

A. Thus: It shall be such a fellowship with God, as that God himselfe shall be through Christ, life to all the Elect, immediately quickning them by his Spirit, and that for ever.

Q. What shall be the condition of that life eternall?

A. The condition of it shall be, in two things.

Q. What is the first of those?

Isai. 25. 8.

2 Co. 1. 5. 4.

Re. 7. 16. 17.

& cap. 21. 4.

Psal. 36. 9.

Reu. 21. 23.

Reu. 22. 5.

A. This: it shall be free from all manner of miseries, and all manner of infirmities.

Q. What is the second?

A. It shall haue a full and perpetuall sufficiency in it selfe of all good things, serving to make a most blessed life, needing none of the meanes of this life.

Q. How are we to conceiue of that perfect glory in Heauen?

Luk. 20. 36.

Phil. 2. 21.

Coloss. 3. 4.

1 Iohn. 3. 2.

Reu. 21. 11.

A. Thus: it shall be a wonderfull and unspeakable excellency of the elect, where by they shall bee euē as Christ himselfe, although vnequally and in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish.

Q. What shall bee the glory of the soules of Gods elect in heauen?

A. This:

A. This: they shall be endued with a perfection of knowledge, wisdom, & holiness.

1Co. 13. 12

Eph. 1. 27.

Reu. 3. 4. 5.

Reu. 16. 8.

Q. What shall be the glory of the bodies of Gods elect in heauen?

A. This: they shall be endued with perfection of beauty, brightnesse, maiesty and strength.

Mat. 13. 43

Luk. 20. 36.

Phil. 3. 21.

Q. What shall be the glory of Gods Elect in Heauen belonging both to their bodies and soules?

A. This: they shall bee as Princes, crowned with crownes of glory and reigning with Christ for ever, and triumphing over Satan, Death, and Hell, and haue possession of that new Heauen and new earth, wherein dwelleth righteousness.

2Tim. 4. 8.

Reu. 22. 5

Mat. 25. 34

Rom. 16. 26

1Pet. 1. 4.

2Pet. 3. 13

Q. Shall all Gods elect haue the same degree of glory in Heauen?

A. No: though every one of Gods chosen shall receiue the full measure of glory, whercof they shall be capable, yet one shall haue a greater degree of glory than another.

Dan. 12. 3.

1Co. 15. 41

43

Q. How shall a greater degree of glory be given in Heauen, to one of Gods Elect then to another?

Mat. 19. 28

29

2Cor. 9. 6.

& Cap. 4. 17

Re. 7. 14. 19

A. According to the greater measure of graces given, and the moze faithfull employment of those graces, epyther in doing good, or in suffering for the truth of Christ in the time of this life.

Q. What

Q. What shall bee the fruits of both the parts of blessednesse, namely, of the eternall life and perfect glory?

A. The fruit shall be two-fold.

Q. What is the first?

A. Fulnesse of vnspeakeable and euerlasting joy.

Q. What is the second?

Reu. 7. 15.

A. The perfect and perpetuall seruice of God.

Q. Wherein shall that perfect and perpetuall seruice of God consist?

Reu. 4. 10. 11

Re. 5. 12. 13

Reu. 11. 16

17.

A. In a continuall acknowledging of Gods vnspeakeable mercy towards them in Christ, and in a continuall lauding and praying of his great and holy name.

Q. After what manner shall Gods elect serue and worship God in heauen?

Reu. 21. 22

A. By God himselfe immediately, needing neither Temple, Ceremony, Sacrament, nor any outward thing.

Of the misery of the

Reprobate in Hell.

Q. **VV**hat shall be the state of the Reprobate in hell?

Mat. 23. 41

46

A. They shall haue vnspeakeable, vnsconceivable, and euerlasting misery in the fire of hell.

For

For as neither eye hath sene, eare hath heard, heart hath conceived, or tong is able to expresse the ioyes of the Elect in heauen: So certainly, neither eye hath sene, eare hath heard, or tongue is able to expresse the misery of the damned in hell fire.

Q. How doth the Scripture set forth that misery to vs?

A. By things terrible and fearefull and to be abhoyred, as by shams and euerlasting contempt, by the worme that neuer dieth, by the lake burning with fire and brimstone, by fire that neuer goes out, by utter darknesse, by weeping and wailing and gnashing of teeth, and the like.

Dan. 12. 2.
Mar. 9. 43.
44.
Mat. 13. 41.
Reu. 19. 20.
& c. 20. 15.
Mat. 8. 12.
Mat. 13. 42.

Q. How are wee to conceiue of that misery of the Reprobate in hell?

A. Thus: that it shall be a most miserable and a most wretched estate, wherein the Reprobates being for ever senered from the comfortable presence of God, & glorious fellowship of Christ and his Saints, and hauing eternall fellowship with the Diuell and his Angels, shall feele the whole wrath of God vpon them.

Ma. 7. 12.
Luk. 13. 27.
28.
Mat. 27. 41.
1 The. 1. 9.

Q. What be the parts of that misery of the Reprobate in hell?

A. These two (namely) eternal death, and euerlasting shame.

Q. How are we to conceiue of that death eternall?

A.

A. Thus: that it shall be such a separation of the Reprobate from God, as
 Reu. 2. 11. that their misery shall be as a continuall
 Reu. 21. 8. death: wherein they shall be alwaies dying,
 2 The. 1. 9. and neuer dead: and this is called the second death and eternall perdition.

Q. What shall be the condition of that death eternall?

A. The condition of it shall be two-fold.

Q. What is the first condition of it?

A. This: It shall be void of all good
 Mat. 22. 13 things, and of all manner of comfort: and
 2 Pet. 2. 17. this is shadowed out by bitter darknesse,
 Iud. ver. 13. and by blacknesse of darknesse.

Q. What is the second condition of it?

A. This: It shall haue a perpetuall fullnesse of all evils, & all manner of miseries,
 Isa. 30. 33. without the least means of ease, or remedy.
 Mat. 13. 42
 Luk. 16. 23

24. &c.

Q. How are we to conceiue of that everlasting shame in hell?

A. Thus: It shall be a wonderfull vspeakable vileties of the Reprobate, where
 Isa. 66. 24. by they shall be euen as the Diuel himself,
 Dan 12. 2. aboue measure, odious and abominable,
 Reu. 22. 25. and in their soules and bodies in a most base and vile condition then any mans heart can conceiue; they shall be as dogs.

Q. Shall all the reprobate haue the same degree of wretchednes and misery in hell?

A. No:

A. No: though every one of them shall have the full measure of misery, whereas they shall be capable, yet one shall have a greater degree of misery then another.

Mat. 10. 15.

& 11. 32. 34

Q. How shall some of the reprobate have a greater degree of misery then others in hell?

A. According to the greater merit of their sinnes, either in respect of the number or qualitie of them.

Luk. 12. 47

48

Mat. 23. 14

Q. What shall bee the fruit of both the parts of that misery of the reprobate in hell, namely, of eternall death and everlasting shame?

A. The fruit shall be two-fold.

Q. What is the first?

A. Fulnesse of unspeakable and everlasting torment both of their soules and bodies, Iud. v. 6. Rev. 10. 10.

Mat. 15. 46

Luk. 16. 23

24.

Q. What is the second?

Rom. 2. 9.

A. A continuall and a most horrible and desperate weeping, howling & crying out, in consideration of the happinesse of the Saints of God in heaven, which they shall see and envy; and in respect of their owne endlesse misery and torment, out of which they shall have no hope to escape.

Mark. 9. 43

44.

Mat. 2. 12

Mat. 13. 42

Luk. 13. 38

Luk. 16. 23

24. 26

And thus in part wee have heard what shall be the state of Gods Elect in heaven, and of the Reprobate in hell.

Q. What

Q. What is the principall end of the blessednesse of the Saints of God in heauen, and of the misery of the Rebrogate in hell?

Pro 16.4.

Rom. 11.36

A. The glory of God, who in his eternall purpose and decree, hath fore-ordained all things to his owne glory.

Rom. 9.21

23

1 The 5.9

Q. How are we to conceiue of Gods eternal decree touching men & Angels?

A. Thus: that it is his free appointing and fore-ordaining them, for a certaine and euermlasting estate, for his owne glory.

Q. What be the parts of that decree of God touching Men and Angels?

A. Two: Election and Reprobation.

1 Tim. 5.21

Eph. 1.5.9

Q. What is Election?

A. It is the Lords free ordaining of some, both men and Angels to euermlasting blessednesse, for the declaration of the glory of his godnesse.

Q. What is Reprobation?

Rom. 9.21.

1 Tim. 2.10

A. It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonour, for the manifestation and the glory of his iustice.

FINIS:

An extract or short view of the
Chiefe things deliuered in the Catechisme,
gathered by the Author for the
helpe of the younger sort.

The first Principle.

Quest. **V** What is God?

Ans. God is a Spirit, or
spirituall substance, most wise, most holy, eternall
and infinite. Ioh. 4. 24.

Q. How many Gods be there?

A. Onely one and no more. Deut. 6. 4. 1 Tim. 2
5. 1 Cor. 8. 6.

Q. How is this one God to be conceived of vs?

A. As he hath revealed himselfe in his word by
his Properties and Works. Deut. 4. 16. Iudg.
13. 18. 1 Tim. 6. 16.

Q. What are wee further to conceive and
beleue concerning God?

A. That in one simple and vndiuided God-
head, there be three distinct Persons, the Father,
the Sonne, and the holy Ghost, and that these
three are equall in eternity and glory, Mat. 3. 16,
17. Mat. 28. 10. 1 Cor. 13. 13. 1 Ioh. 5. 7.

The second Principle.

*Concerning Man, his Creation, Fall, and State of Cor-
ruption.*

Q. Of all visible Creatures, which is the
chiefest?

A. Man: for in man aboue all visible creatures
the

the Lord sets forth the glory of his wisdom, power, and goodnesse. Pro. 8. 31. Psal. 8. 5, 6, 7, 8.

Q. What was the state and condition of man in his first creation?

A. It was an holy and happy state and condition.

Q. Wherein stood that holy condition of man?

A. In that he was free from sinne, and created after Gods own image and likenesse, standing in wisdom and holinesse. Gen. 1. 26, 27. Gen. 5. 1. Ephes. 4. 24. Colos. 3. 10.

Q. Wherein stood that happy condition of man in his first creation?

A. In three things.

First in a blessed communion which man had with God. Gen. 1. 29.

Secondly, in dominion over the creatures. Gen. 1. 28. Gen. 2. 19.

Thirdly, in a body endued with beauty, strength and immortality. Gen. 2. 25. Rom. 5. 12.

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righteousness to sin. Gen. 3. 16.

Q. What is the state of man being fallen from his first estate in which he was created?

A. It is a state of corruption and misery.

Q. What is that state of corruption following the fall of man?

A. It is the loss of the Image of God, in which

for the younger sort.

man was created at the first, and the image of Satan succeeding in the roome of it, and it is the state of sin. Gen. 5. 3. Ephes. 4. 2. Ioh. 3. 6.

Q. What is sinne?

A. It is any swarming from the law of God, though it be but in the least want of that which the law requireth. Ioh. 1. 3, 4. Rom. 7. 7. Gal. 3. 10.

Q. How many sorts of sinne be there?

A. Two : Originall and Actuell.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, and that in this life, in the end of this life, and after this life is ended.

The third Principle.

Concerning Mans deliuerance by Christ.

Q. What meanes of deliuerance is there whereby a man may scape this damnable state?

A. God of his infinite mercy hath giuen a Sauiour and deliuerer to mankind.

Q. Who is that Sauiour and deliuerer giuen to man?

A. Iesus Christ. Mat. 1. 21. Act. 4. 12.

Q. What is Iesus Christ?

A. The eternall sonne of God, made man like vs in all things, sinne only excepted, and so God and man in one person. Mat. 1. 23. Io. 1. 14. Rom. 8. 5. Isai. 9. 6.

Q. Wherefore was it needfull that Christ should

A Short Catechisme

should be man?

A. For two reasons:

First, that he might die and suffer the punishment due to sinne. Heb. 2.14. Phillip. 2.7.

Secondly, that he might appease Gods wrath in the same nature wherein God was offended. Rom. 8.3. 1 Pet. 2.24.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise:

First, that he uphold his manhood in suffering, and banquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. Heb. 9.14. Act. 20.28.

Q. What are we further to know and believe touching Christ his being God and Man?

A. That his two natures are distinct one from another, and that they are also united and make but one person.

Q. What is the Office being God and Man in one person?

A. It is his mediato^rship, to be the only mediator between God & Man. Isa. 42.6. Isa. 49.8. 1 Tim. 2.5.

Q. What be the severall functions and offices of Christ as he is Mediator?

A. They are three: his { Propheticall } office
{ Priestly }
{ Kingly }

Q. What is the Propheticall office of Christ?

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A. It is the office of revealing the will of God, and the meanes of salvation to his Church in all ages. *Iſai. 61. 1. Mat. 17. 5. Ioh. 1. 18. Ma. 23. 8. 10.*

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doeth reconcile God to his elect, he performing all those things to God for them, whereby they may come to eternall life. *Heb. 5. 9. Heb. 7. 24. 25.*

Q. What is the kingly office of Christ?

A. It is that whereby Christ exerciseth the power giue him of his father ouer all things, distributing his gifts and disposing all things for the good of Gods chosen. *Pſal. 110. 1. 2. 3. Mat. 28. 18.*

The fourth Principle.

Concerning the meanes of being partakers of Christ and his benefitts.

Q. How is Christ and his benefitts auailable to vs?

A. By being made ours.

Q. How may Christ and his benefitts be made ours?

A. If we be made one with Christ. *Ioh. 6. 53, 56. Philip. 3. 9.*

Q. How are we made one with Christ?

A. By being made members of that mysticall body, whereof Christ is the head, and that by a mysticall and spirituall vnion. *Ephes. 4. 15, 16. Ephes. 5. 30, 32. 1 Cor. 6. 17.*

Q. By what meanes are we vnited to Christ mystically

A short Chatechisme

mystically and spiritually?

A. By the Spirit of Christ, and by faith. 1 Cor. 12. 13. 1 Ioh. 3. 24. Ioh. 1. 12.

Q. What is faith?

A. Faith is a speciall gift and grace of God bestowed on his chosen, and wrought in their hearts by the power of his Spirit, whereby they do apprehend and apply Christ and all his benefits to themselves particularly. Ephes. 2. 8. Coloss. 2. 12. Tit. 1. 1 Ioh. 1. 12. Rom. 5. 17. Galat. 3. 27.

Q. How are Gods chosen brought truly to beleue in Christ?

A. God doth first prepare their hearts that they may be fit to receiue faith, and then he worketh faith in them.

Q. How doth God make their hearts fit to receiue Faith.

A. By mollifying, softning, and brusing of their hearts, and that by humbling and casting them downe. Ezech. 11. 19. Hosea 6. 1.

Q. How doth God humble and cast downe the heart.

A. By working in man a knowledge and sight of his sinnes both originall and actuell, and a true sorrow for them.

Q. How comes a man to haue a knowledge and sight of his sinnes.

A. By the morrall law of God, commonly called the Decalogue or ten Commandements. Rom. 3. 20. Rom. 7. 7.

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Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the law of God, which is both temporall iudgement and eternall damnation denounced for the least disobedience and breach of one commandement of God, without offering any hope of pardon. Deut. 27. 26 Galat. 3. 10. 2 Cor. 3. 7.

Q. When a man by the sight of his sinnes and a true sorrow for them, is made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart as the seeds of faith.

Q. What are those motions?

A. They are three.

First, a feeling and acknowledgement of his great need of Christ, and of Gods mercy in Christ, Luk. 1. 53. Mat. 11. 28. Luk. 15. 7.

Secondly, an hungering desire of that grace that is offered in Christ, and a longing to be made partaker of it. Mat. 5. 6. Ioh. 7. 37. Reuel. 21. 6.

Thirdly, a flying from the sentence and terrour of the law, and an approaching to the throne of grace, both by an humble confession of his sinnes to God, & by craning pardon of his sinnes with vnspcakable sighs and groanes. Gal. 3. 24. Heb. 4. 16. Psal. 23. 5. 2 Sam. 12. 13. Luk. 15. 18. Rom. 8. 26.

Q. What followes after these motions?

A. God according to his owne gracious promise, implants in the heart of a poore sinner by the worke

A Short Chatechisme

Worke of his holy Spirit, a speciall and particular perswasion of his loue towards him in Christ, and that his sins are forgiven him for Christ his sake, which is a true and a lively faith. *Isai. 65. 24. Ioh. 33. 26. Mat. 7. 7. 1 Tim. 1. 15, 16.*

Q. What are the benefits that a true beleever receiues by his faith in Christ?

A. Perfect reconciliation with God: Justification in the sight of God, and Sanctification. *Rom. 3. 25. 1 Cor. 1. 30. Act. 15. 9.*

Q. What is it to be iustified before God?

A. It is to be accounted iust in the sight of God through the obedience of Christ. *Rom. 5. 19. Rom. 10. 4. 2 Cor. 5. 21.*

Q. What is it to be sanctified?

A. It is to be inwardly changed and renewed in nature, & ording to the image of God in righteousness & true holiness. *Tit. 3. 5. 1 Cor. 3. 18. Eph. 4. 24.*

Q. What is the effect and exercise of sanctification?

A. It is repentance.

Q. What is repentance?

A. It is a turning from sin to God, or a thorow change of the purpose of the heart, and course of life from euil to good. *Isa. 1. 16, 17. Eze. 33. 11. Act. 26. 20.*

Q. Whence comes this thorow change?

A. From a godly sorrow. *2. Cor. 7. 9, 10.*

Q. What is a godly sorrow?

A. It is a sorrow for sin, whereby a man is grieved for no other cause but onely this, that by his sinnes

for the younger sort.

sinner he hath displeased God, who hath bene to him a gracious and mercifull father. Pla. 51.14. Mat. 26.75. Luk. 7.44,47.

The fifth Principle.

Concerning the meanes of obtaining faith, and the good things that follow faith.

Q. What outward meanes must we vse for the obtaining of faith and all good things that do follow faith?

A. The hearing of the word of God preached. Pro. 29.18. Rom. 10.14.

Q. What other outward meanes must be vsed for the increasing and confirming of faith?

A. The receiuing of the Sacraments and prayer. Rom. 4.11. Mark. 9.24.

Q. What is a Sacrament?

A. It is a holy ordinance of God, which he hath appointed to be vsed in his Church, adioined to the preaching of the word, whereby Christ and his benefits, are by such outward rites as he hath prescribed, signified, exhibited & sealed to them that truly beleue in Christ. Gen. 17.11. 1 Co. 11.23. &c. Gal. 3.7. Rom. 4.11.

Q. How many Sacraments be there?

A. Two and no more, namely, Baptisme and the Supper of the Lord.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the ministers once washing with water in

A short Catechisme

in the name of the Father, the Sonne and the holy Ghost, is represented and sealed to the right receiver, the powerful washing of the blood of Christ, and of the Spirit of Christ, and so his ingrafting into Christ, his new birth, and his entrance into the covenant of grace. Mat. 28. 19. Ephes. 5. 26. Ioh. 3. 5. Galat. 3. 27. 1 Cor. 6. 18.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as be in the Covenant in likelihood, or in the iudgement of charity. Act. 2. 38, 39. Act. 8. 37. 1 Cor. 7. 14.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament wherein by the Ministers blessing and deliuering of Bread and wine, according to the institution of Christ, is signified exhibited, and sealed to the right receiver the nourishment of the Soule to eternall life, by the body & blood of Iesus Christ crucified, and so his further growth in Christ, & his further confirmation in the covenant of grace. Mat. 26. 26. 27. 28. Luke. 22. 19, 20. 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 12. 13.

Q. Who are to be partakers of the Sacrament of the Lords Supper?

A. All that haue been baptized, and are of yeres and sound iudgement, and able to examine and prepare themselves that they may come vnto it worthily. Exod. 12. 26, 27. 1 Cor. 11. 27, 28, 29.

Q. What is prayer?

A. Prayer

for the younger sort.

A. Prayer is an humble, hearty and holy request made according to Gods will, and offered up by faith to God in the name of Christ for things needfull either for body or soule. Phil. 4. 6. Da. 9. 8. 9. 1 Sa. 1. 15. Ps. 41. 4. 1 Io. 5. 14. Io. 14. 14. 1 Ti. 2. 1. 2.

The sixth Principle.

Concerning the state of man in death, after death, particular iudgement, and the last and generall iudgement.

Q. After a man hath liued heere in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end of naturall life, euen a separation of the soule from the body. 1 Cor. 15. 26.

Q. Must all men die?

A. Yes verily, all, both good and bad, same onely such as shall be found alive at Christ his coming to iudgement, to them a change shall be in stead of death. Psa. 49. 19. Psal. 89. 48. Eccle. 2. 16. Heb. 9. 27. 1 Cor. 15. 51.

Q. What followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9. 27.

Secondly, the conuenance of the soule immediately by the power of God, & by the ministry of Angels, into

into a state either of happiness or misery. Luk. 16.
22. 23.

Q. What shall follow after particular iudgement?

A. A day of generall Iudgement at the second
coming of Christ, wherein all men that euer have
been, are now, or shall be hereafter, shall be iudged,
and enery one shall receiue according to his works.
Eccle. 12. 14. Mat. 12. 36. Act. 17. 31. 2 Cor. 5. 10.

Q. After Christ hath giuen iudgement on the
Elect and Reprobate, what shall follow?

A. The execution of Iudgement.

Q. How shall Iudgement be executed on the
elect and on the reprobate?

A. Thus: Christ by his Almighty power and
commanding voice, shall send the reprobate with
the Diuell and his Angels into Hell, and bring
Gods Elect into the possession of life and glory in
heauen. Mat. 10. 28. Mat. 25. 46.

Q. In what state shall Gods Elect be in heauen?

A. They shall inioy unspeakable, unconcei-
uable and eueralasting blessednesse in the kingdom
of heauen. 1 Cor. 2. 9.

Q. What be the parts of that blessednesse?

A. These two: Eternall life, and perfect glory.

Q. How are we to conceiue of that life eternall?

A. Thus: It shall be such a fellowship with
God, as that God himselfe shall be thorow Christ,
life to all the Elect, immediately quickning them
by his Spirit, and that for euer. Ioh. 14. 19, 20, 23.
Col. 3. 3, 4. 1 Ioh. 4. 15.

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Q. How are we to conceiue of that perfect glory in heauen?

A. Thus: it shall be a wonderfull and vnspokeable excellency of the elect, whereby they shall bee euens as Christ himselfe, although vnequally and in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish. Luk. 20. 36. Philip. 3. 21. Colos. 3. 4. 1 Ioh. 3. 1. Reuel. 21. 11.

Q. What shall be the state of the Reprobate in hell?

A. They shall haue vnspokeable, vnconceineable & euerlasting misery in the fire of hel. Ma. 25. 41, 46.

Q. What be the parts of that misery of the Reprobate in hell?

A. These two (namely) eternall death, and euerlasting shame.

Q. How are we to conceiue of that death eternall?

A. Thus: that it shall be such a separation of the Reprobate from God as that their misery shall be as a continuall death, wherein they shall be alwaies dying, and neuer dead. Reuel. 1. 11. Reuel. 21. 8. 2 Thes. 1. 9.

Q. How are we to conceiue of that euerlasting shame in hell?

A. Thus: It shall be a wonderfull and vnspokeable vilenesse of the Reprobate whereby they shall bee euens as the Diuell himselfe, aboue measure odious and abhominable, and in their soules and
bodies

A short Catechisme

bodies in a more base and vile condition then any mans heart can conceive, they shall be as dogs. Isa. 66. 24. Dan. 12. 2. Reuel. 22. 15.

Q. What is the principall end of the blessednesse of the Saints of God in heaven, and of the misery of the Reprobate in hell?

A. The glory of God, who in his eternall purpose and decree, hath fore-ordained al things to his owne glory. Pro. 16. 4. Rom. 11. 36.

Q. How are we to conceiue of Gods eternall decree touching Men and Angels?

A. Thus: that it is his free appointing and fore-ordaining them, for a certaine and euertlasting estate, for his owne glory. Rom. 9. 22. 23. : Thes. 5. 9.

Q. What be the parts of that decree of God touching Men and Angels?

A. Two: Election and Reprobation.

Q. What is Election

A. It is the Lords free ordaining of some, both men and Angels to euertlasting blessednesse, for the declaration of the glory of his godnesse. 1 Tim. 5. 21. Ephes. 1. 5. 6.

Q. What is reprobation?

A. It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonour, for the manifestation of the glory of his Justice. Rom. 9. 22. 2 Tim. 2. 20.

FINIS.

A Forme of thankesgiuing.

A forme of crauing a blessing before meate

O Lord God, giuer of all good things, without thy blessing we may starue in the midst of plenty, we beseech thee bleesse vnto vs thy good creatures which thou hast at this time in mercy prouided for vs, that they may nourish, comfort, and doe vs good, through Iesus Christ our Lord, Amen.

Another forme of crauing a blessing before meate.

O Lord our God and gracious Father, we beseech thee be mercifull vnto vs, for giue vs all our sinnes, season our hearts with thy grace, supply all our wants, sanctifie all thy dealings towards vs, and let thy blessing be vpon the food we shall now receiue from thy gracious hand and prouidence. Give power vnto it, to do vs good, and giue vs grace and strength to serue thee, to the glory of thy name and comfort of our owne soules, through Iesus Christ our Lord, Amen.

Thankesgiuing after meate.

Blessed be thine holy name O Lord our God, for our being and life, for our health and strength, for our food and raiment, for the comforts of this life, and of the life to come, and for all good things we either doe enjoy, or desire and hope to enjoy; make vs truly thankful vnto thee in all holy obedience to thy blessed will, and sanctifie vs more and more in our soules and bodies to thine owne service, for Iesus Christ his sake our blessed Lord and Saviour, Amen.

Another

Thanksgivings before and after meat.

Another thanksgiving after meat.

O Lord God, who hast loved vs before wee were, kept
and preserved vs since wee had our being, and hast
provided for vs all good meanes for the good of our soules
and bodies, and at this time given vs a comfortable use
of our meates and drinkes, thy name bee blessed and prai-
sed now and for ever: Bless vs we beseech thee, thy whole
Church, our Kings & Queens, our Prince, and this whole
Kingdome, and grant vs grace, mercy, and lasting com-
fort in Iesus Christ our onely Lord and Saviour, Amen.

FINIS.



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